

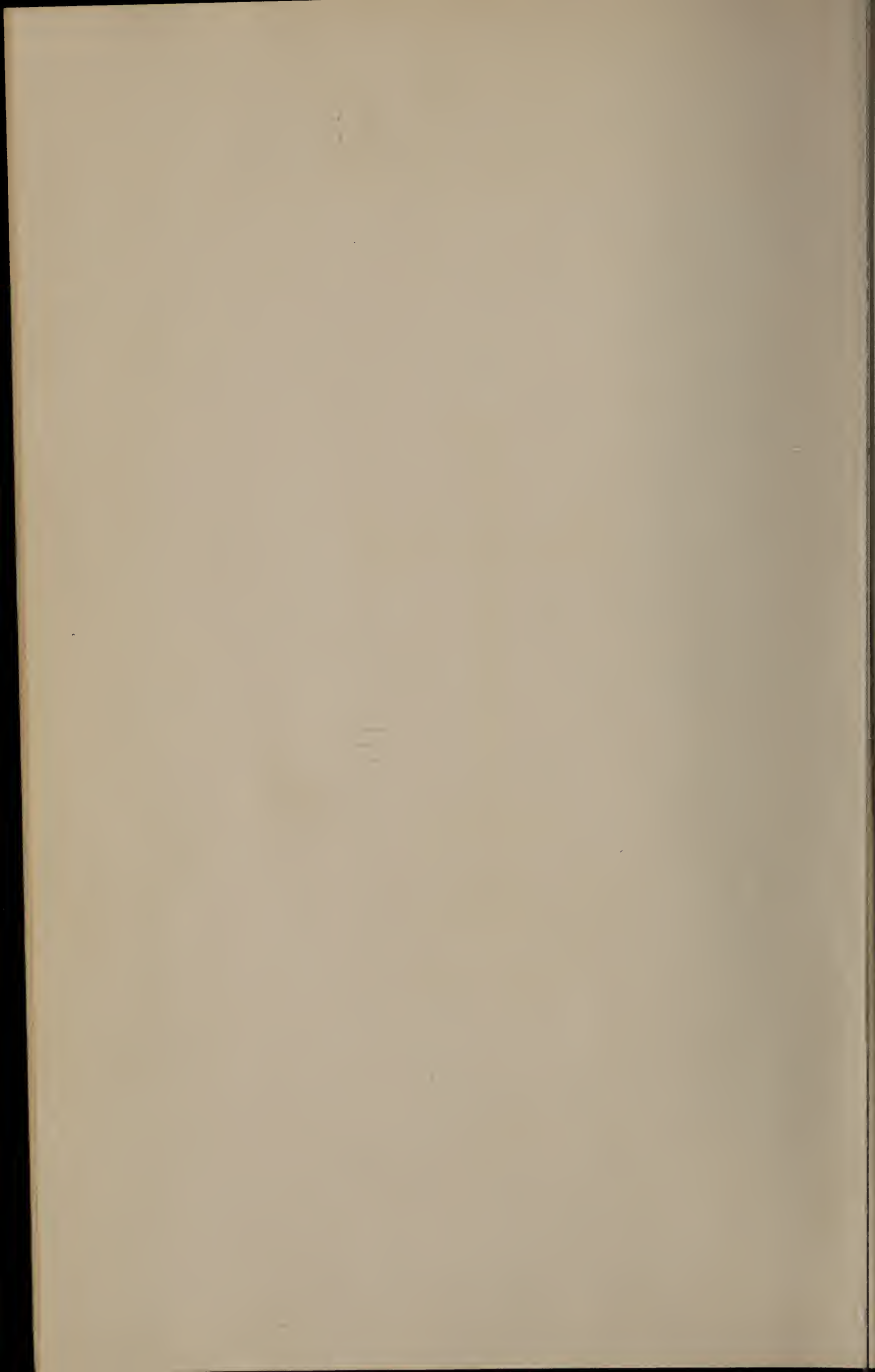
Library of
ST. JOHN'S SEMINARY



BRIGHTON, MASSACHUSETTS

CREAGH RESEARCH LIBRARY
ST. JOHN'S SEMINARY
BRIGHTON, MASS.

CREAGH RESEARCH LIBRARY
ST. JOHN'S SEMINARY
BRIGHTON, MASS.



NEW TESTAMENT ABSTRACTS



Non-Circulating
For Use In Library Only

CREAGH RESEARCH LIBRARY
ST. JAMES SEMINARY
WESTON, MASS.

VOLUME SEVEN

1962-1963

WESTON COLLEGE OF THE HOLY SPIRIT
WESTON 93, MASSACHUSETTS

PERIODICAL ABSTRACTS

INTRODUCTION

409. M. BRÄNDLE, "Warum ist die Bibel heilig? (Zur Inspirations-Theorie von Karl Rahner)," *Orientierung* 26 (July 31, '62) 153-160.

K. Rahner's concept of inspiration, taking its point of departure from the absolutely efficacious will of God, (1) makes provision for the analogy between man and God in the composition of the inspired writings; (2) it guards the authorship of God as literary author better than the traditional approach; (3) it clarifies and deepens the relation between Scripture and the Church; (4) it is in harmony with the self-testimony of Scripture.—E. J. K.

410. P. J. CAHILL, "Rudolf Bultmann's Concept of Revelation," *CathBibQuart* 24 (3, '62) 297-306.

Bultmann's concept of revelation as eschatological occurrence involves God's revealing action in the life, death and Resurrection of Jesus Christ. Jesus is the Word who meets man in the "existentiel" encounter. Revelation takes place on this concrete and direct level; revelation is explained on the existential plane through the concepts and terminology of Heidegger. Advantages of this personalistic presentation are its vitality, relevance to theological understanding, emphasis on scriptural intersubjectivity, and the disclosure of areas of religious truth grasped and understood only through personal living. Some problems of the position are: an imbalance between subjectivity and objectivity; reduction of Christ to a symbol, an occasion for self-understanding. Ultimately and paradoxically, therefore, myth has been introduced into the very essence of the eschatological occurrence, the encounter of man with the preached Word. Thus the Christian message becomes a Christianized myth for the essence of myth in Eastern religions such as Buddhism and Islamism is that it is a lived spiritual symbol.—P. J. C. (Author).

411. Y. M.-J. CONGAR, "Apostolicidad en la Inspiración de la Escritura," *Selecciones de Teología* 1 (1, '62) 15-16.

Digest of an article in *RevSciPhilThéol* 45 (1, '61) 32-42 [cf. § 6-7].

412. H. CONZELMANN, "Randbemerkungen zur Lage im 'Neuen Testament'," *EvangelTheol* 22 (5, '62) 225-233.

Contemporary trends in NT exegesis manifest some disturbing features. (1) Theology and practice are contrasted as though mutually exclusive so that students shun assignment as pastors for fear of compromising their integrity in critical questions. (2) Protestant scholars (unlike their Catholic counterparts with whose critical work they have so much in common) are forced by the complexity of their results to restate more realistically the Reformation principles, *sola scriptura* and *sola fide*. (3) Biblical scholars too often use the

specifics of exegesis to escape confrontation with the theological implications of their task as a whole. (4) Although we see more clearly now the extreme variety of biblical thought, we are slow to recognize how fully revelation must be historically conditioned.—I. W. B.

413. O. CULLMANN, "Functional Christology: a reply," *TheolDig* 10 (4, '62) 215-219.

A summary of "The Reply of Professor Cullmann to Roman Catholic Critics," *ScotJournTheol* 15 (1, '62) 36-43 [cf. § 7-20].

414. S. B. FROST, "The Role of Myth," *LondQuartHolRev* 31 (4, '62) 246-252.

"If this account of the role of myth in the Bible is at all correct, it becomes clear that it is not a theological problem. Myth is simply the supreme example in scripture of the parable—that is, to use the old catechismal definition, 'an earthly story with a heavenly meaning'. True, the stories were not always very earthly, but they were certainly religious in their meaning. In terms of a doctrine of inspiration, we have simply to recognize that myth is one of God's many means of communication with man. It is one of the many media of God's Word. The theologian has no difficulty in coming to terms with myth, for it belongs by origin to his own world, and its role in scripture is one he fully understands. His problem is what to do with the substitute, history."

415. E. FUCHS, "Proclamation and Speech-Event," *TheolToday* 19 (3, '62) 341-354.

The active attitude of the believer in Christ as God's word is his answer and confession to the proclamation. Its paradox is that God bestows life by bringing death. Authentic existence is existence that has discovered a meaning for itself and a measure for that meaning in terms of our being ever before God, who is our directive measure and our future. In content the proclamation is the preaching of grace as Paul affirmed. It is also the setting forth of the speech-event of the parables pointing toward the imminent kingship of God, toward a new creaturehood capable of loving even enemies. Jesus in His preaching brought God to speech, made God's presence real and effectual within the individual. The words of Jesus always involve a demand for a decision to obey God. These words are henceforth the essential element in understanding God, of realizing how God holds firmly to His love.—J. H. C.

416. D. GONZÁLEZ MAESO, "Exégesis rabinica y exégesis católica," *CultBib* 19 (184, '62) 150-161.

The longstanding Christian ignorance and disdain for rabbinic exegesis are explained by linguistic handicaps and fearful suspicion of the Jewish sect. Yet traditional rabbinic exegesis often manifests striking similarities with orthodox

patristic exegesis. Both share the preoccupation to know and investigate the genuine meaning of Scripture with emphasis on the spiritual and allegorical sense. The primitive Christian message, propagated not by means of the written word of the Gospels but by the living oral tradition of the apostolic preaching, often paralleled the rabbinic wish to harmonize the Oral Law with the Scriptures. Obviously, the similarities between Jewish and Christian hermeneutics remain external as dogmatic and moral divergencies affect their presuppositions. Yet future Christian exegesis will be considerably enriched by wider acquaintance with rabbinic culture and interpretation.—M. A. F.

417. H. KIMMERLE, "Hermeneutische Theorie oder ontologische Hermeneutik," *ZeitTheolKirche* 59 (1, '62) 114-130.

Reflections on the hermeneutic methods of Schleiermacher, who marks a turning-point in this field, of W. Dilthey and R. Bultmann, both of whom built their own theories on the work of Schleiermacher. The contributions of H. G. Gadamer and R. Wittmann to the problem of hermeneutics are analyzed. The sentence, and not the isolated word, is the proper and essential object of hermeneutics. This is the art, above all, of language, words, and sentences, of meanings and the combining or association of ideas (*Gedankenverbindungen*). —F. L. M.

418. R. MARLÉ, "The Cullmann-Bultmann Discussion," *HeythJourn* 3 (3, '62) 267-271.

The "dialogue" between Cullmann and Bultmann, being like a conversation between two deaf people speaking different languages, comes to no conclusion. Cullmann is closer to the Catholic position, but in Christology and ecclesiology he remains far from us.—J. F. Bl.

419. J. S. MARSHALL, "The Impregnable Rock of Holy Scripture," *AnglTheol Rev* 44 (2, '62) 131-144.

For the classical Anglican the chief authority for faith is (1) Holy Scripture. But ever since Hooker it has been recognized that this authority is not exclusive and thus self-authenticating. Together with Scripture the Anglican accepts (2) the authority of reason and (3) the authority of the Fathers and the Councils. Thus Church and Bible are held to be mutually illuminative. In its exercise of reason and as a guide to exegesis, the Church has made use of successive philosophies: Stoicism, Platonism, Neo-Platonism, and finally Aristotelianism. Hooker himself was a modified Thomist.

It was this philosophical foundation on which the Caroline divines built which allowed them to take the large view of Scripture and to avoid excessive literalism or bibliolatry. They interpreted Scripture in the total context of revelation and knowledge. They viewed our Lord realistically in His Jewish cultural setting. They understood His ethics to be the ethics of the whole creation. These ethics, they believed, could be discovered or verified by ex-

perience or experimentation in the natural world. Their view of the unity of all reality allowed them to preserve the continuity between the natural and the supernatural. Thus authority is shared, and Scripture, "the rock on which we build," is also a "rock in the midst of God's universe."—J. C. H.

420. F. J. MCCOOL, "Testimonio histórico de los Evangelios," *Selecciones de Teología* 1 (1, '62) 40-44.

Digest of an article in *TheolStud* 21 (4, '60) 517-543 [cf. § 5-648].

421. J. L. MCKENZIE, "Pastoral Apologetics and Modern Exegesis," *Chicago Studies* 1 (2, '62) 158-170.

Instead of taking alarm at the new approach, priests should realize that sound modern exegetical methods, particularly as applied to the Gospels, furnish an excellent basis for apologetics and serve to elicit from men a total surrender to Jesus Christ.

422. V. PARKIN, "Bultmann and Demythologizing," *LondQuartHolRev* 31 (4, '62) 258-263.

The fact that we may now be confronted with Christ in preaching, and that this "Act of God" apprehended by faith alone rather than by acceptance of any objective facts, enables us to experience the forgiving grace of God, is one of the valuable features of Bultmann's treatment. Another is his concentration on the supreme offense and challenge of the Crucifixion. Nevertheless, some who sympathize with his aim of presenting essential Christianity may doubt that faith can possibly survive the drastic removal of the historical events with which it has been connected.—J. J. C.

423. W. J. PILCH, "An Existential Approach to Sacred Scripture," *Theol Stud* 23 (3, '62) 406-418.

A certain natural light on man, a certain anthropology not given by the Word, to which it would be truer to say that the Word subordinates itself, is the forerunner and basis of the possibility of obediently hearing the Word. Moreover, although everyone possesses some knowledge of human existence, the exegete must make an analysis of that precomprehension of man and transfer his knowledge from the level of direct apprehension to that of analysis and reflection. He should think philosophically.

If his philosophy is existential, it must contain some basic elements. The exegete's *Vorverständnis* or preintelligence of human existence, must be translated into existential terms, if it is not already so formulated. This *Vorverständnis* guides his *Fragestellung* (manner of questioning a given text) and *Begrifflichkeit* (categories which express his understanding of reality), which must always be open to change in so far as new insights into reality contribute toward a clearer understanding of this same reality.

This philosophic approach is not intended to be normative: it must never

exceed the role of guide. For the exegete it must also be reflective, a result of the existential analytic which reveals man as a person and as historical (*geschichtlich*), i.e., one who makes free decisions in intersubjective relationships of encounters.

A general awareness of the present condition of man characterized by disquiet, is also basic to the existential approach. It is this above all that will help the exegete grasp the full meaning of salvation and redemption in the biblical message and present it in terms intelligible to modern man.—D. A. D.

424. K. RAHNER, "Exégesis y Dogma," *Selecciones de Teología* 1 (1, '62) 53-61.

Digest of an article in *StimmZeit* 168 (10, '61) 241-262 [cf. § 6-5].

425. H. J. RICHARDS, "Inerrant Errors," *Scripture* 14 (28, '62) 97-109.

From the divine inspiration of Scripture inerrancy follows as a necessary corollary. The exegete's task, according to Augustine, Jerome and Athanasius, is to discover the author's thought and intention. Although the Fathers were aware of the divine and human in Scripture, critical study of the human element had to await discoveries of ancient literature and modern science. The biblical writers speak about scientific truths as non-specialists, judging things as they appeared. Further, every biblical passage reflects its temporal moral context, because the development of the Hebrew moral sense and the composition of the Bible spanned thousands of years. Lastly, neglect of the literary form of the different books leads to a supposed disharmony between the Bible and science.

By stressing that error is located only in the speculative judgment and not in the practical, P. Benoit has allowed latitude for the human element in Scripture and explains apparent errors. Rejecting the narrow concept of prophetic inspiration, B restricts inerrancy to the formal objects of the intellect, to the degrees of affirmation and to the publication of the speculative judgments. The Bible must be read in its full human context.—J. D. M.

426. H. J. RICHARDS, "The New Look and Inspiration," *ClerRev* 47 (9, '62) 513-526.

The "new look" in Catholic scriptural studies brings out three consequences which may be drawn from the doctrine of biblical inspiration. The first is inerrancy, an effect in itself merely negative that God could have achieved by giving His approval to an exclusively human work. The second consequence is unity, the Bible's total relationship to Christ. "The Old Testament is not simply a few promises that Christ would come, plus a number of cryptic clues which nobody understood until later. The whole of it is a Christ-centered history, in which every principal person, institution, event and idea points to Christ."

The third consequence is sacramentalism, the dynamic and "existentialist"

aspect of inspiration. For the Fathers it was entirely natural to speak of Christ's Incarnation being continued in both Eucharist and Bible, since God inspired the Bible so that it should be the living presence of His Word in our midst.—J. J. C.

427. J. M. ROBINSON, "Heilsgeschichte und Lichtungsgeschichte," *Evang Theol* 22 (3, '62) 113-141.

Where the biblical record as an expression of faith gives no certain clue to the actual facts of Israel's past, one should look for those places where faith and fact, *Geschichte* and *Historie*, occur together. This mingling may be termed "historicality," and from this perspective both *Heilsgeschichte* and *Lichtungsgeschichte* should be read. By so doing a new method of interpretation is introduced that will better mediate the results of OT study to the modern world.

The "historicality" of *Heilsgeschichte* is exhibited exegetically in a three-part formula: (1) blessing or thanksgiving; (2) a description of the God so addressed; (3) a description of the divine action that prompts such blessing. Examples are furnished from the whole range of biblical literature and beyond (Gen 24:27; 1 Sam 25:32; Exod 18:10; Tob 11:17; 1 Mac 4:30-34; Lk 10:21-22; Eph 1:13; 1 QH 2:20 ff.; *Martyrium Polycarpi* 14). As a structure that both mediates and is formed by confessional *Geschichte*, this formula itself constitutes *Historie*. When changing circumstances put fresh content into parts (2) and (3), independent bits of historical information sometimes emerge either directly (1 Cor 1:14) or are mediated by the oral tradition (as with the 18 benedictions). Such changes reflect not later imposed dogma but the "understanding of existence" had by those using the formula (1 Kgs 5:7; 2 Chr 2:12; Tob 11:16; Apoc 11:17-18), particularly where present experience formulated in terms of the past issues in prayers of petition (Tob 8:5 ff.; Sir 51:1-12; 2 Cor 1:10-11; 2 Tim 4:17-18).

Where J. C. K. von Hofmann saw *Heilsgeschichte* as the concrete realizing of prophetic promise in history, the "later" Heidegger similarly sees history as the self-revelation of *Sein* in concrete historical relationships. By defining *Lichtungsgeschichte* in this way Heidegger helps us to see how such a formula of blessing as considered above may be more meaningfully related to modern theory. So interpreted it may be seen to reveal the real source of Israel's *Sein* in God, and to describe its history as the self-revelation thereof.—I. W. B.

428. K. H. SCHELKLE, "Hermeneutische Zeugnisse im Neuen Testament," *BibZeit* 6 (2, '62) 161-177.

In various places the NT furnishes principles for understanding and interpreting the OT; once it does the same for the NT itself. Texts which are more implicit and allusive deal with: the fulfillment of the Scriptures in Christ; OT happenings which are significant for the present-day Church; typological references to Christ. The importance of scriptural reading in divine worship

is expressly emphasized. 2 Tim 3:15-17 is a somewhat detailed summary of the value and purpose of the reading of Scripture. 2 Pt 1:19-21 presents a theory on the origin of prophetic writings by the operation of the Spirit. 2 Pt 3:15 f. is the only instance of an emerging preoccupation with the understanding of the NT itself. It is only in the community of the Church that the correct interpretation of Scripture is possible, for the Spirit who is in and with the Church will provide it (2 Pt 3:2; 1:12, 21). In the NT there is a development from modest suggestion of, to explicit discussion about, the problem of hermeneutics. This evolution is explained by the increasing need for an understanding of the Scriptures, for they must furnish apologetic and dogmatic argument as well as moral exhortation.—J. A. S.

429. S. SCHULZ, "Die römisch-katholische Exegese zwischen historisch-kritischer Methode und lehramtlichen Machtanspruch," *EvangTheol* 22 (3, '62) 141-156.

Culling recent articles by Anglo-Saxon, French and German scholars, one finds a wide acceptance of historicocritical methods within the Catholic Church. (1) Form-criticism is approved not only for formal classification, but also as a means of reaching valid historical judgments (R. Schnackenburg, H. Schürmann). (2) W. Hermann is supported against M. Kähler in his affirmation that faith must be grounded on the historical Jesus not simply on the preaching and confession of the early Church (F. Mussner). (3) Mt 16:17-19 may be considered an addition by Matthew himself. Cullmann's verdict affirming the genuineness of this text is wrong (A. Vögtle). (4) Good exegesis cannot be merely "pneumatic" (O. Kuss), nor rely too heavily on allegory, typology or the *sensus plenior* (Schnackenburg). The Papal decrees of 1907, 1910 and 1943 dealing with these matters must be interpreted as supporting historical method, not banning it (Schnackenburg). (5) Rom 3:28 means through faith "alone" (Kuss), and Rom 13 may no longer be used simply to fill out the traditional Catholic view of the state (Schnackenburg, Nieder, Kuss). (6) The Prologue of John contains a pre-Johannine hymn to the Logos which reveals not only OT and Jewish-Hellenistic influence but also Gnostic strains (Schnackenburg). 2 Peter is not genuine. (7) When the form-critical method is applied to Ephesians the kerygma of the early Church appears as the foundation for the dogmatic tradition of the Church (Schlier).

Such freedom flourishes because of the desire not to relinquish biblical interpretation to Protestant scholars. The recent emphasis on Mariology has also had an effect on this area of research. When, through Mary, the Church itself is exalted as coredempstress, no great store need be put on the historical Jesus nor on His commission to Peter.—This freedom, however, is denied in Italy, Spain and South America, and has occasioned a major split in Rome between the Papal Bible Institute and the Lateran University. The Pope himself in June, 1961, supported a bitter attack on historical critical methods made by A. Romeo, a professor at the Lateran.—I. W. B.

430. C. WESTERMANN, "Was ist eine exegetische Aussage?" *ZeitTheolKirche* 59 (1, '62) 1-15.

The exegetical task is to answer the question(s) which a given passage raises. Two moments of time are of decisive importance; what the text meant at the time it reached its final form in the tradition, and what it means to us here and now. Exegesis can never be a purely scientific or historical science since it concerns the significance of the text for the Church at the moment. This does not mean, however, the abandonment of historicocritical exegesis. All disciplines which aid in understanding the text must be brought into play and the relation of the text to the whole tradition cannot be ignored. Today it is recognized that the exegete cannot simply turn over his results to the dogmatic theologian as though these conclusions were some kind of inert material put at his disposal. The task of the exegete is not that simple. He must comprehend his text, not simply as a statement made in the past, but as testimony to an event occurring in the ongoing history of God's people. —F. L. M.

431. P. ZERAFA, "The Limits of Biblical Inerrancy," *Angelicum* 39 (1-2, '62) 92-119.

"The limits of inerrancy cannot be established by any general speculation about the object of inspiration, for every kind of truth may be manifested by God to his prophets. Nor does the distinction between prophet and hagiographer, speculative and practical judgements help much here: the prophetic charism is absolutely uniform as far as the judgement is concerned. The only means of delimiting the object of biblical inerrancy in those texts which have not yet been clarified by the interpretation of the church, remains the study of the literary forms. This study brings us in close contact with the sacred writer and qualifies us to understand his message. This method however will not solve all the difficulties. There is something in the Scripture that cannot be directly attained by the literary forms: it is the plenary sense. Since the prophet is a defective instrument, he does not always catch the full import of his message, nor do we, who try to approach as much as possible to the level of the prophet. The plenary sense becomes manifest through a successive revelation or through the interpretation of the church. It falls under the study of the literary forms only in so far as the later revelation and interpretation are also made manifest by some literary mode of expression."

Inspiration, cf. § 7-466.

Texts and Versions

432. W. M. ABBOTT, "Bishops and the Common Bible. The Fathers of the Council discuss the Bible as a common Christian heritage," *America* 107 (Dec. 8, '62) 1213-16.

A historical account of recent movements to provide modern translations which can be used by both Protestants and Catholics.

433. W. AULIE, "The Textual Base of Some Spanish Versions of the New Testament," *BibTrans* 13 (4, '62) 212-218.
434. T. AYUSO MARAZUELA, "La Biblia Visigótica de San Isidoro de León," *EstBib* 20 (4, '61) 359-406. [Cf. § 7-40.]
435. J. DUPLACY, "Critique textuelle du Nouveau Testament. II." *RechSciRel* 50 (4, '62) 564-598. [Cf. § 7-44.]

In the second part of this "Bulletin" books and articles are evaluated under the headings of sources, problems of method and history of manuscript translation.

436. G. W. S. FRIEDRICHSEN, "Notes on the Gothic Bible," *NTStud* 9 (1, '62) 39-55.

The author discusses the *Gotica Veronensia*, Gothic *hapax legomena* in the *Skeireins*, the renderings of *kai*, *de*, *oun* and *gar* in the Gothic *Skeireins*, and a new approach to the interpretation of the Gothic *Skeireins*.

437. W. D. HACKETT, "The Holy Spirit and Bible Translation," *SEAJourn Theol* 4 (2, '62) 45-51.

The Bible translator must rely on the guidance of the Holy Spirit.

438. B. F. HARRIS, "Richard Bentley and the Text of the Greek Testament," *EvangQuart* 34 (4, '62) 214-220.

In 1720 the Cambridge classicist Bentley proposed to establish a critical NT by the methods used in restoring classical texts. From the agreements of Codex A, Wettstein's collations and Jerome's Vulgate, he sought to recover the 4th-century Greek text. If completed, the project would have advanced textual studies by a century. Apart from opposition and a decline of interest, Bentley was handicapped by (1) lack of the method of classifying witnesses according to families, (2) by insufficient knowledge of Jerome's use of his MSS, and (3) by the discovery that the Vulgate and Codex A did not agree as much as was originally supposed. "Even in its incompleteness Bentley's work . . . was both fruitful in his own age and prophetic of the future." —E. E. E.

439. R. KASSER, "Le papyrus Bodmer III et les versions bibliques coptes," *Muséon* 74 (3-4, '61) 423-433.

Papyrus Bodmer III, which contains the Gospel of John and Genesis 1:1-4:2, is valuable as a relatively early version in Bohairic. What, if any, is its relationship to the classical Sahidic and Bohairic versions? A comparative study of the text, now well under way, permits an answer to this question. John 6-7 in the papyrus are compared with the two principal Coptic versions and also with Subakhmimic (H. Thompson, 1924) and Fayumic (P. Mich. Inv. 3521) witnesses. The method is a statistical analysis of vocabulary in general, of conjunctions translating *kai*, *de* and *oun*, and of syntax. The new

Bohairic papyrus appears as an independent version distinct from the classical Bohairic and Sahidic. Its direct *Vorlage* was Greek, but resemblances in translation procedures suggest a relationship to early efforts to render the Greek in Sahidic. It is in all probability earlier than the classical Bohairic and may have been a partial source for that version.—G. W. M.

440. F. MANTHEY, "Von polnischen Bibelübersetzungen," *TheolGlaub* 52 (6, '62) 462-467.

441. M. E. MARTY, "Advice on Buying the New Bibles. A Letter to Congregations," *ChristCent* 79 (Oct. 31, '62) 1322-26.

Besides discussing the various editions of the new Bibles the author comments on biblical aids such as concordances, atlases and *The Interpreter's Dictionary of the Bible*.

442. H. H. OLIVER, "Present Trends in the Textual Criticism of the New Testament," *JournBibRel* 30 (4, '62) 308-320.

Contrasting with the nineteenth century, twentieth-century criticism despairs of recovering the original text by objective criteria despite the greatly increased number of ancient witnesses. Variant readings are studied, not simply to define spuriousness, but also to exhibit the religious experiences underlying them.

New emphases admit intentional doctrinal variations of significance in the history of doctrine. Though early MSS seem to possess earliest texts, late Byzantine readings are screened for superior authenticity. Texts of Church Fathers are treated more critically than previously, and it is recognized that the earliest versions were often paraphrases. Text types represent text processes originating much earlier than was once supposed, so that now a text must be established on a verse-by-verse study.

Of the manual texts the spectrum of variation from Textus Receptus is Souter, Vogels, Bover, Merk, Nestle (pre-25th), and Westcott and Hort. Preliminary studies and definitive partial studies like the one on Luke by the International Greek NT Project best reflect the growing edge of present knowledge.—J. H. C.

Texts, cf. § 7-548.

NT General

443. *BibKirche* 17 (4, '62) contains four articles on the role and significance of John the Baptist.

J. MICHL, "Herkunft, Geburt und Sendung Johannes des Täuflers," 98-101.

W. TRILLING, "Wirken und Botschaft des Täuflers," 102-105.

E. SCHICK, "Schicksal und heilsgeschichtliche Bedeutung Johannes des Täuflers," 106-110.

J. BLINZLER, "Die Johannesjünger und die junge Kirche," 110-113.

444. H. BRAUN, "Das Alte Testament im Neuen Testament," *ZeitTheol Kirche* 59 (1, '62) 16-31.

The employment of OT citations in the NT is examined in the various layers of material. (1) The paraenetic employment of OT citations indicates that sometimes OT directions are taken over without modification, sometimes they are intensified, and sometimes they are intensified so that they explode the content of the original OT direction. (2) The way of salvation in the NT is taken over from the OT only in a provisional way. *De facto* the explicitly developed NT way of salvation (namely, grace leads *from* the Law) explodes the OT conception (namely, grace leads *to* the Law). (3) The OT citations employed in NT eschatology are to some extent tied to the OT apocalyptic, but many OT words originally unapocalyptic in meaning are, in the urgency of the period, interpreted apocalyptically. (4) The NT Christology draws from the OT, both from Messianic and non-Messianic words. The meaning of the OT words undergoes a considerable modification, with one result being the formation of legends based on such passages as Isa 7:14; Ps 21; etc.

The hermeneutic used in the NT in the employment of OT texts is not repeatable for us. The NT often covers its development from the OT by an unjust use of the OT. Furthermore, the unity of the OT and NT is not to be seen in a continuous history beginning in the OT and fulfilled in the NT. Rather, the actual tie is found in the way in which God and man are understood: man shall do the right in obedience and trust. What is inherited from the OT—obedience toward God—is radicalized, made universal and autonomous in the NT.—R. B. W.

445. O. DA SPINETOLI, "I due piani della Bibbia," *BibOriente* 4 (4, '62) 121-127.

The Bible contains the story of a people and of an idea: the story of the Hebrew people and of the idea of salvation.

446. J. H. DEIBERT, "Law-Gospel or Gospel-Law?" *ScotJournTheol* 15 (3, '62) 225-234.

The word of God is traditionally separated into law and gospel: law that part of the word which tells man what God wishes him to do, gospel the account of what God has done for man. The Christian preacher should follow the divine chronology of salvation-history and expose first God's saving acts and secondly the commandments. The practice of infant baptism reaffirms the primacy of gospel over law, for the child receives God's love before he hears of God's law. In fine, it is biblically and doctrinally sound to proclaim the gospel first and then the law. The doctrinal reasons are creation and infant baptism. The biblical bases which manifest this procedure are the preface to the Decalogue (Exod 20:2 and Deut 5:6) and the sermons of the apostles in Acts (Peter in Acts 2; Paul in Acts 13:16-41) and Christ's interview with the Samaritan woman (Jn 4). These considerations apply to the situation today.—M. A. F.

447. J.-C. DHÔTEL, "Le 'Vocabulaire de théologie biblique'," *Christus* 9 (36, '62) 564-574.

The purpose of these pages is not to present a review or a critique of this volume edited by X. Léon-Dufour (1962) [cf. *NTA* 7 (1, '62) p. 134] but an attempt to show how it can be useful for a better understanding of the Bible. Several theological terms are studied in detail, and the pericopes of the Prodigal Son and of the Transfiguration are treated at length.—J. J. C.

448. M. GERTNER, "Midrashim in the New Testament," *JournSemStud* 7 (2, '62) 267-292.

In the NT one book and three passages—James, Mk 4:1-22, the Benedictus (Lk 1:67-79), and 1 Cor 15:55-56, all of which by their lack of topical, structural or stylistic coherence have long puzzled exegetes—can readily be understood when one uncovers the midrashic nature of these writings. They are hidden midrashim, i.e., by midrashic methods they expose a text which is not cited. These expositions are either paraphrastic editions of earlier midrashic works "demidrashized" and adapted to suit the purpose of their editors (Jesus' parables, Luke's Benedictus); or they are original midrashim, divested of all midrashic appearance, not fitting into the context or the literary form of their present work (Paul's doctrinal statements and James' letter).

In these units the thread which binds together otherwise disjointed parts is the exposition of a scriptural verse or verses. The Parable of the Lamp is joined to that of the Sower in Mk 4:1-22 because Sower and Lamp can be derived from the same consonants in Jer 4:3. The second part of the Benedictus (Lk 1:76-79) is based on the Priestly Blessing of Num 6:24-26, a passage for which Ps 119 and the Qumran Hodayot furnish similar midrashim. In 1 Cor 15:55-56 Paul's statements can be explained, if one supposes that he derives two different senses from Hos 13:14.

Perhaps the most striking example of midrash is James. His source seems to be Ps 12 which itself is a reworking of Hos 10:1-4. In James' apparently chaotic letter an order can be detected. The five chapters correspond to the first five verses of the psalm; and Jas 1 and Jas 5 touch all five themes of Ps 12:1-5. In Jas 1, however, the themes occur in the same order as in the psalm, but in c. 5 the order is reversed. The examples cited clearly demonstrate that if one seeks to discover the way in which NT writers think, he will often find that they are using midrash.—J. J. C.

449. J. J. KIJNE, "Greek Conditional Sentences," *BibTrans* 13 (4, '62) 223-224.

J. H. Greenlee in an article "If' in the New Testament," *BibTrans* 13 (1, '62) 39-43 [cf. § 6-700] set forth a distinction which occasioned much correspondence and discussion. Utilizing these contributions, the editor of *BibTrans* here provides a clearer formulation of the distinction.—J. J. C.

450. G. D. KILPATRICK, "The Order of some Nouns and Adjective Phrases in the New Testament," *NovTest* 5 (2-3, '62) 111-114.

In Hebrew the attributive adjective normally follows the noun and, if the noun has the article, the attributive adjective has it also. This order was frequently followed in the LXX and the NT with or without the article. The resulting Greek is unusual as Greek, and the abnormality of the phrase has two results. (1) Either the text has been corrected, or (2) the translator tried to find theological significance, especially Messianic titles because of the unusual construction. The idiom becomes clear, however, when the Semitic background is grasped. A large number of instances are cited where the text has been suspect or unwarranted theological meanings have been read into it.—D. C. Z.

451. M. MEZGER, "Die geschichtliche Wahrheit als Vollmacht der Predigt," *EvangTheol* 22 (9, '62) 478-494.

452. E. O'DOHERTY, "The Unity of the Bible," *Bible Today* 1 (1, '62) 52-57.

The OT is the first and the NT the second and final part of the history of the salvation of Israel.

453. E. PAX, "Der Loskauf. Zur Geschichte eines neutestamentlichen Begriffes," *Antonianum* 37 (2, '62) 239-278.

An examination of the use of *agorazein* in Greek literature, colloquial speech, in the description of the *manumissio* and the *paramonē*, tends to contradict the prevailing opinion (e.g., A. Diessmann, *Licht vom Osten*, 1923) that Paul's usage refers to the Hellenistic institution of the sacred freeing of slaves (*manumissio*). The Jewish concept of emancipation is clarified through four sources: (1) the OT, (2) the Talmud, (3) Aramaic papyri from Elephantine, fifth century B.C., and (4) inscriptions from the north coast of the Black Sea from the first and second century A.D.

The roots of *agorazein* lie in the OT, especially in the notion of freeing the people from the Egyptian domination. Paul further developed and consciously altered this concept in view of the uniqueness of salvation-history, culminating in the death and Resurrection of Christ. The use of *agorazein* in the NT, especially in 1 Cor 6:12-20 and 1 Cor 7:20-24, is a Christian formulation which gives new meaning to an existing word.—R. J. B.

454. C. PEIFER, "Primitive Liturgy in the Formation of the New Testament," *Bible Today* 1 (1, '62) 14-21.

"Continuing study of liturgical influence upon the New Testament is leading to an ever deeper realization of the intimate bonds which unite the Bible and the liturgy, inseparable sources of authentic Christian spirituality."

455. G. STÄHLIN, "Zum Gebrauch von Beteuerungsformeln im Neuen Testament," *NovTest* 5 (2-3, '62) 115-143.

While one of the characteristics of the Jesus of the Gospels is His radicalness and lack of compromise, it is a moot question whether this was His own characteristic or that of the Gospel writers. Mt 5:34-37 (par. Jas 5:12) is an instance of the radical nature of Jesus' advice. The phrase "do not make an oath at all" might refer both to political and religious life. The doubling of the "yes" and "no" in both Matthew and James reminds one of some Jewish formulas for oaths, which suggests that Jesus was actually cautioning against any modification of a stark yes or no when making an oath. The NT evidence divides itself as follows: (1) Jesus did not shrink from making solemn assertions Himself, introducing them by *legō* or *amen* (Mk 8:12; Mt 26:63 f.). (2) Paul makes extensive use of oaths. He calls God to witness to Paul's own apostolicity, to every man's fate, to the truth of Paul's message, etc.; cf. esp. 1 Cor 1:18, 23. Alongside the formulas for solemn assertion are those dealing with endorsement and sanction, corresponding to Jesus' favorite, "Amen, I say to you." Paul depends on the OT for most of his forms. Instead of contradicting Jesus' insistence on the simplicity of oaths as either yes or no, Paul speaks not as Jesus did, but on Jesus' behalf, thus "before God." There are parallels to Paul's usage in the post-NT literature, especially in the *Protevangelium*, Ignatius and Tertullian. (3) Heb 6:16 speaks of oaths as a fundamental support for any human community.—D. C. Z.

456. Y.-B. TRÉMEL, "Du sabbat au jour du Seigneur," *LumVie* 11 (58, '62) 29-49.

For the Jewish contemporaries of Jesus, the Sabbath, like circumcision, signified an important aspect of the Covenant. Jesus and the apostles, far from abolishing the observance of the Sabbath, at first continued its practice. Yet the Gospels record Jesus' running controversy with the Pharisees on the nature of the Sabbath rest, and Paul in his argument with the Judaizers on the Law treats the same question. As the apostolic Church became missionary in the pagan world, it preserved these controversies for the edification of those communities which no longer observed the OT Sabbath. Mark, Luke and John emphasize the polemic with the Pharisees. Matthew, writing for a Jewish-Christian audience, tends less to justify the Sabbath's abolition than to elucidate its deeper significance. The growing importance of the day of the Lord, inspired by the Resurrection, is seen in the Gospel allusions to the "first day of the week." With the coming of the Son of Man the kingdom of God had entered upon a new era and supplanted previous observances. Whereas the Jew saw in the Sabbath rest a sign of his future rest and life in Yahweh, the Christian found symbolized in Sunday a divine rest and life already communicated to mankind through the Resurrection of Christ.—M. A. F.

457. H. C. TROWELL, "The Ministry to the Sick in Body," *ChurchQuartRev* 163 (349, '62) 482-492.

The NT offers little guidance on the methods which should be employed in

healing the sick. Our Lord gave no detailed instructions in the matter. Although He healed in a miraculous manner and expected the apostles to do likewise, this did not involve any antagonism to the use of natural methods of treating the sick. At the present time the work of the medical nursing and allied professions should be regarded as the normal method by which sickness of body is relieved; this is the action of God within the order of nature.—J. J. C.

458. E. FASCHER, "Walter Bauer als Kommentator," *NTStud* 9 (1, '62) 23-38.

W. Bauer's commentary on the Fourth Gospel has significance for present research, especially if considered in connection with his book *Rechtgläubigkeit und Ketzerei*. It can hold a place next to R. Bultmann's commentary. From Bauer one learns to see certain things in a sharper focus. His historicocritical approach sheds light on problems which have been concealed by a preponderantly theological interpretation.

459. F. W. GINGRICH, "Professor Dr Walter Bauer 1877-1960," *NTStud* 9 (1, '62) 1-2.

A brief biographical sketch of W. Bauer's life and work.

460. F. W. GINGRICH, "The Contribution of Professor Walter Bauer to New Testament Lexicography," *NTStud* 9 (1, '62) 3-10.

W. Bauer undertook to revise E. Preuschen's lexicon but in fact wrote a new book. This lexicon occupied B from 1920, when he was 43 years of age, until 1958, when at the age of 81 he saw published the fifth edition. His greatness as an NT lexicographer rests mainly (1) on his discovery of a large number of new and original parallels to the vocabulary and syntax of the earliest Christian literature, and (2) on his detailed analysis of difficult words such as prepositions, *eimi*, etc. As a result of his labors the lexical treatment of the NT and early Christian literature is more adequate than that of any other section in the whole field of Greek literature.—E. J. K.

461. W. SCHNEEMELCHER, "Walter Bauer als Kirchenhistoriker," *NTStud* 9 (1, '62) 11-22.

W. Bauer's study of the history of the ancient Church and its significance is important for scholarly investigation. In his *Rechtgläubigkeit und Ketzerei im ältesten Christentum* (1934), B submits to critical analysis the concept of heresy as defection from ecclesiastical orthodoxy. This book, based on previous studies of early Christianity in different regions, argues that orthodoxy represents the form of Christianity which was supported by a plurality at Rome from the second century onward. This conclusion has important consequences for the question of unity and diversity in the early Church.—E. J. K.

GOSPELS—ACTS

Gospels (General)

462. G. DENZER, "The River Jordan," *Bible Today* 1 (2, '62) 70-76.

For the NT, the river's significance centers chiefly around the activity of the Baptist and the beginning of the ministry of Jesus.

463. J. J. DEVAULT, "'The End of Days'—Messianic Expectation in Judaism," *Bible Today* 1 (3, '62) 180-186.

Although Messianic expectation at the time of our Lord was widespread, the people did not expect that God Himself would come as Son of David, Suffering Servant and Son of Man.

464. S. L. EDGAR, "Respect for Context in Quotations from the Old Testament," *NTStud* 9 (1, '62) 55-62.

This article seeks to show that in one respect at least the words of Jesus, as recorded in the Gospels, are of a distinctive character, especially when compared with the editorial comments of the Evangelists, and hence the form of the first may not be as dependent on the Evangelists and the early Church as sometimes claimed. A good ground for comparison is found in the contextual accuracy seen in the NT quotations from the OT. Here one can exclude several disturbing factors which enter into other cases, such as the translation from Aramaic or Hebrew to Greek, and the tendency to correct passages in the NT to harmonize with the LXX text.

The OT passages quoted by Jesus were used with a respect for the original context that is unmatched by NT writers. Most noticeable is the difference between the use of Jesus and by the Evangelists in their editorial comments (e.g., Mt 2:15). Undoubtedly the latter were employed on the authority of accepted usage in the early Church which had no hesitation in using OT passages regardless of contextual or literal accuracy if it was thought Jesus could be thereby shown as the Messiah so ardently desired. Quite new interpretations were often read into them by the Christian community. Jesus' use of the OT, as this has come down to us in the Gospel narratives, is strikingly different from that of the Evangelists. Although it too has come by way of the early Church, it has retained its independent form. This may surely be taken to be a mark of authenticity.—J. J. C.

465. G. E. LADD, "The Kingdom of God—Reign or Realm," *JournBibLit* 81 (3, '62) 230-238.

Since G. Dalman's *The Words of Jesus* (1902), the prevailing consensus in NT scholarship has been that the basic meaning of *malkuth* and *basileia* is reign. This consensus has recently been challenged by S. Aalen in *NTStud* 8 (3, '62) 215-240 [cf. § 7-88] and by H. Conzelmann in *Religion in Geschichte und Gegenwart* (3rd ed.) 3, 641-646, both insisting that the basic imagery of

basileia is that of entering a room or a house. This basic question calls for fresh discussion.

The discussion must take into consideration several facts. (1) The rabbinic idea of God's kingdom as His reign or rule is a historical fact in Jesus' religious milieu. (2) The rabbis looked for an eschatological order in the age to come. (3) The terms "kingdom of God" and "kingdom of the heavens" are practically non-existent in the intertestamental literature. (4) There are admittedly certain novel elements in Jesus' teaching, e.g., He used "kingdom of God" to designate the eschatological salvation and the age to come. Therefore we must allow for novelty at other points. (5) Such critical scholars as Goguel, Kümmel and Bultmann have recognized in Jesus' teaching important differences from that of Jewish apocalypticism. (6) At least a few sayings (Lk 19:12, 15; 23:42; Jn 18:36) clearly carry the meaning of rule; and certain other passages can be most naturally interpreted in this way.

Therefore it is likely that the analogy to Jesus' use of *malkuth* is the rabbinic usage rather than the apocalyptic and that the basic meaning of the term is God's rule. The rabbis conceived of God's rule as present, mediated through the Torah; but it would be established in the world *de facto* at the eschatological consummation. Jesus' teaching followed a similar pattern, with several variations, the most important of which is the fact that the kingdom is dynamically present in His person and mission instead of in the Torah.—G. E. L. (Author).

466. K. SMYTH, "The Gospels: Historical Fact and Inspired Truth," *Studies* 51 (202, '62) 286-297.

The belief that the Gospels are inspired does not absolve us from critical historical research. We must establish the historicity of the Gospels by ordinary criteria. But historical certitude with regard to the Gospels is limited to their substance; on certain matters the Catholic may suspend his historian's assent, but only to give his religious assent to what he believes to be the word of God.—J. J. C.

467. R. SNEED, "Palestine: Yahweh's Gift," *Bible Today* 1 (1, '62) 44-51.

"The land of Palestine, Yahweh's gift, remains forever an enduring witness to the great dialogue between God and man."

468. E. TROCMÉ, "'Avec Jésus' et 'en Christ': les Évangiles comme miroir de la différenciation croissante entre deux thèmes religieux primitivement confondus," *RevHistPhilRel* 42 (2-3, '62) 225-236.

In the early non-Pauline NT writings one finds traces of the initial confusion between the physical and spiritual presence of Jesus (between being "with Jesus" and "in Jesus"), as well as the gradual emergence of the distinction between the two presences. The author of the earliest form of Mark's Gospel was permeated with the concept of the living presence of Christ among His own, and he used this idea in its crude form without introducing the distinctions

which Paul considered necessary; literary considerations led the early Markan writer to emphasize formulas such as "with Jesus" or "following Jesus."

The author of the first canonical Gospel, while clearly separating the past life of Jesus from the actual life of the Christians, remains faithful to traditional ideas in what concerns the presence of the risen Lord among His own; and Matthew understood this presence as both an internal communion and a physical nearness.

However, in Luke-Acts which shows the influence of Paul and has its own concept of salvation-history, the theme of being "with Jesus" is relegated to the past and to a distant eschatological future, while the actual meeting with the risen Lord is described solely in terms of spiritual communion. Even the apparitions of the risen Savior are only exceptional variants of His spiritual presence.

With John, as with Luke, to be "with Jesus" is something in the past, but the idea receives special prominence, since it expresses the unique destiny of the witnesses to the central event of salvation-history. "In Christ" on the other hand summarizes all the Christian's life which is founded on communion with the risen Lord.

One cause for this evolution of thought seems to be a change of social outlook. As long as the Christians lived in a Jewish milieu, the Jewish Jesus remained familiar to them, and they had no difficulty in picturing their life as one "with Jesus" which would be completed by life "in Jesus." But when the Christians had grown accustomed to living in a Greek milieu, the Jewish Jesus became to them a stranger, and the concept of being "with Jesus" was buried in the past.—J. J. C.

469. L. VON HERTLING, "Die Schuld des jüdischen Volks am Tod Christi," *StimmZeit* 171 (1, '62) 16-25.

Responsibility for the death of Christ does not rest with the Jewish people. Some of the leaders, Pilate and the mob share the blame. Israel itself has not been rejected by its Savior. And though it has not accepted the Messiah, nevertheless it continues to have a special mission and destiny in the world.—J. J. C.

Gospels, cf. § 7-638.

Jesus (General)

470. W. W. ADAMS, "Jesus and His Church," *RevExp* 59 (4, '62) 469-480.

The purpose of this article is to give some motivation and guidance for fresh, objective and extended studies of Jesus and His Church.

471. H. E. BAREFOOT, "The Ethics of Jesus," *RevExp* 59 (4, '62) 481-491.

Jesus' own life was the incarnation of His ethics, and He called His disciples to follow Him. Such imitation meant a life of perfect reconciliation toward God and all men and toward the total world of things in which the guiding and dominating motive was an all-compelling love for God.—J. J. C.

472. C. JOURNET, "Le temps de la venue du Christ," *NovVet* 37 (3, '62) 201-216.

A brief scriptural discussion forms the introduction to a lengthy theological consideration of the topic.

473. A. G. McL. PEARSE HIGGINS, "Jesus the Messiah," *ChurchQuartRev* 163 (348, '62) 268-281.

Our Christology, which for centuries has been largely Pauline, must be rethought and re-evaluated. The balance between the Messiah and His kingdom has not been preserved. Both are equally important. The Gospels indicate that the whole mission of Jesus was dedicated to the cause of the kingdom. The Messiah came into the world fully convinced that He would found the kingdom within His lifetime. Little by little He was disillusioned. Man's rejection of God made this impossible. If the cause of the kingdom could only be won by His suffering and death, He knew that all humanity was thus involved as well and that the kingdom of God on earth could come only when that rejection was paid and atoned for by human suffering. Thus He had to die to save the kingdom. The Resurrection and Pentecost assure us of the inevitable success of the kingdom.

Since the kingdom and the king are so closely related, there must be a new approach to Christology. There must be a return to the original concept of a living Messiah and an earthly kingdom of God. Too many Christians remember "Jesus of Nazareth" but have forgotten "the king of the Jews." The balance, the proportion has been lost.

The Church is not the kingdom, nor its inheritor. The Messiah did not intend to establish a Church in any sense of the word. He came to found a kingdom. Therefore, we are not members of this church or that church, but citizens of the kingdom.—P. J. B.

Jesus, cf. §§ 7-510, 7-641.

Jesus (Quest of historical)

474. P. J. ACHTEMEIER, "Is the New Quest Docetic?" *TheolToday* 19 (3, '62) 355-368.

Synoptic research, many hold, exhausts itself when it reproduces the kerygma. Demythologizing was an interpretative procedure to restate this kerygma in modern terms. The present problem is to discover what relation kerygma has to specific historic events, to find out what are its historic roots, and to state the relationship of faith *now* to *then*. The present modest goal is to find the relation of Jesus' existential self-understanding to subsequent kerygma. Conzelmann holds that the parables are free from the coloring of later tradition. Fuchs would concentrate rather on how Jesus received sinners graciously.

Scholars of the new quest agree on the use of form-criticism, on the evidence of the parables, on a necessary pre-Easter Jesus, and on a faith independent of

historic data. Thus defined *faith* tends toward docetism, for it is faith in things as proclaimed, not in events as revelatory. Paul, however, insisted not on a belief in an announcement but in the decisive facts announced. Constructively, we must insist that there are historical facts toward which we cannot be indifferent and of which faith cannot be independent. God's act is determinative for the existence of faith and of the Church. The Church actually sought to frame itself in the light of the historic Jesus.—J. H. C.

475. D. L. BELL, "A New Quest of the Historical Jesus—A Critique," *AnglTheolRev* 44 (4, '62) 414-420.

J. M. Robinson, "originator of the new quest," states that historical investigation can recover Jesus' understanding of His own actions (*sarx*), thereby effecting for us the existential encounter with Jesus which the kerygma promises. But (1) the kerygma as Robinson himself outlines it makes no such claim, and (2) Robinson fails to distinguish Jesus' selfhood (ontology) from His actions (*sarx*). This failure shows the quest to be based on untrue pre-suppositions derived from *Process* philosophy. Actions survive only as conceptions. Jesus' *sarx* remains only as the Church's "conception of His ontology." Therefore through the quest we can never encounter the historical Jesus. Can His *sarx* ever be encountered? Indeed, yes. He is met daily in the Eucharist; it is the "Sacrament of the Altar" which "soundly denies the validity of the new quest. . . ."—J. C. H.

476. W. D. DAVIES, "Comment on Christology," *TheolToday* 19 (3, '62) 422-427.

Dr. Piper's paper [cf. § 7-485] raises four discussion areas. First, is actual event or divine purpose of prior importance? Second, can we reject properly the Hellenization in the New Testament in contrast to Semitic eschatology? Third, is the term Son of God preferable to that of Son of Man as an interpretative category? Fourth, should we not continue to insist that Jesus is the proper object of historic research?—J. H. C.

477. M. S. ENSLIN, "The Meaning of the Historical Jesus for Faith," *Journ BibRel* 30 (3, '62) 219-223.

It is impossible to equate the historical Jesus and the Christ of faith or to assert that we can know nothing of Him. The historical Jesus is the cause of the Christ of faith; Jesus was a radiant figure of deathless devotion, indispensable and historically knowable. He presented Himself as the prophet announcing the final fulfillment of God's promise to Israel; in this message He created a confidence surviving His death. Christology was the result of the continued proclamation of His message. It began with His identification with the Son of Man. Beyond, to each age He has been the embodiment of its dreams, its central myth, a focus of faith, and a poetic crystallization of spiritual equality.—J. H. C.

478. V. A. HARVEY AND S. M. OGDEN, "Wie neu ist die 'Neue Frage nach dem historischen Jesus'?" *ZeitTheolKirche* 59 (1, '62) 46-87.

The newness of the "New Quest of the Historical Jesus" (1959), as set forth in the programmatic essay of J. M. Robinson [cf. §§ 6-989r—990r], is called into question. (1) The claim that the new quest is new in relation to R. Bultmann's position is based on a misunderstanding of B's theology. The distinction which Robinson makes between Bultmann's "classic" position and an "under-current" cannot be substantiated, nor can it be shown that there is any shift in Bultmann's later statements. Bultmann's "classic" position is said to be: (a) concerning the historical Jesus we can know nothing (impossibility of the quest), and (b) there is no continuity between the preaching of Jesus and the kerygma (illegitimacy of the quest). This so-called "classic" position does not find support in Bultmann's 1934 book, *Jesus*, and a comparison of this book with G. Bornkamm's *Jesus von Nazareth* (1956) [cf. §§ 5-870r—871r] reveals little difference.

The new quest is new in relation to Bultmann with respect to aim. Whereas Bultmann sought by means of an encounter with the historical material to challenge the reader's self-understanding of his own existence (*Dasein*), the new quest seeks to encounter Jesus' own *existentiell* selfhood.

(2) That the new quest is new in relation to the old quest pursued by liberal theology is also denied. Although Robinson denies that faith can be dependent on historical research, nevertheless when he speaks of "testing" the kerygma with the historical Jesus, either he puts the kerygma in jeopardy for faith or he compels historical research to support what the kerygma proclaims. Here the new quest does not differ from the old. Nor is there any real difference between the new quest of the "*existentiell* selfhood" of Jesus and the old quest of the "inner life" of Jesus. Finally, the same difficulty encountered by the old quest, namely, the inadequacy of the sources, stands as an obstacle for the new quest.—R. B. W.

479. H.-D. KNIGGE, "Glaube und historischer Jesus," *UnaSanc* 17 (1, '62) 6-23.

The development of the formulation of the question concerning the relation of faith to the historical Jesus is traced from Reimarus up to the present day. The fruit of this study is the conviction that the time of faith embraces past, present and future. Through the word of preaching which I encounter in the present not only is this present and its future made accessible as the time of God's grace, but also the past, the time of the nearness of God in Jesus Christ.—E. J. K.

480. W. KRECK, "Die Frage nach dem historischen Jesus als dogmatisches Problem," *EvangTheol* 22 (9, '62) 460-478.

The historical Jesus is an abstraction, the more or less probable reconstruction of the person of Jesus of Nazareth with all the means of historical criticism,

independently of faith. Since the humanity of Christ belongs to the kerygma of His Incarnation, the question of the historical Jesus will always arise, and the historian can to a certain extent see the outlines of Jesus' life behind the kerygmatic intentions of the Evangelists. This is legitimate only as long as there is no intention to base faith on the results of historical investigation or to make an abstract historical Jesus either a present reality for us or a means of revealing the meaning of our own reality. J. Jeremias (cf. P. Althaus) tries to make Jesus' *ipsissima verba* the canon of the Church's proclamation, splitting faith into two acts: the acceptance of the historically proven and then the acknowledgement of the meaning of these facts for our salvation; and he uncritically identifies the historical Jesus with the *vere homo* of the creed. E. Fuchs (cf. G. Ebeling) eliminates completely all objective *extra et ante nos*, making an absolutized faith the repetition of Jesus' own decision, in which He is only an example to be followed. H. Braun (cf. J. M. Robinson) attempts to bridge the discontinuity between historical Jesus and the risen Christ by a consequent existential interpretation of Jesus' self-understanding. All three approaches neglect important dogmatic distinctions: between God's action and His being, between His past and present action, between the Christ-event and the proclamation of this event, between revelation and faith. The quest for the historical Jesus is important in keeping Christ from becoming a mere myth, and there is a certain correspondence between Jesus' words and deeds and the kerygma, but no statement about the historical Jesus can escape the ambiguity of all historical inquiry; it cannot make the paradox of faith easier or help to prove the transition of Jesus from the proclaimer to proclaimed.—L. G.

481. G. E. LADD, "The Resurrection and History," *Dialog* 1 (4, '62) 55-56.

"The basic problem for the modern theologian is this. Shall we insist upon a definition of history broad enough to include such supra-historical events as the resurrection; or shall we accept the modern view of history as a working method but insist that there is a dimension within history which transcends historical control? The latter is the method of Karl Barth; and even though it calls down the wrath of Rudolf Bultmann (*Philosophical Essays*. London: S.C.M. Press, 1955, p. 260f.) it appears to be the only adequate explanation which satisfies the data of redemptive history."

482. G. LINDESKOG, "Christuskerygma und Jesustradition," *NovTest* 5 (2-3, '62) 144-156.

The NT kerygma has an intrinsic tension since it is an attempt to unite a metaphysical and therefore timeless dogma about the Son of God with a contingent historical person, Jesus. The content of the Christological kerygma has imbedded in it the history of Jesus, in fact it can be fairly described as the center but surrounded by metaphysical interpretations. The various titles of Jesus show a progression from mere historical recital of Jesus' history to the confession of faith in the form of a Christology. Yet, we cannot reclaim a history of Jesus without the Christological overlay because this history is preserved for

us because and by means of the Christology. As Paul emphasizes, the Christological proclamation of the death and Resurrection is a primary prerequisite to knowing Him, and the universal meaning of the cross depends on an acceptance of Jesus as the Son of God. The four Gospels also say this. The conclusion is that in the NT the life of Jesus is a Christophany, the revelation of the Son of God on earth.—D. C. Z.

483. W. MARXSEN, "Zur Frage nach dem historischen Jesus," *TheolLitZeit* 87 (8, '62) 575-580.

Recently P. Althaus, H. Ott and R. Bultmann have studied anew the question of the historical Jesus. Bultmann's work, one of "the most significant contributions to the problem in these last years," offers an indispensable "orientation for further discussion." There are still points requiring further elaboration in the continuing discussion. First of all, a distinction must be made between the Christ-kerygma (Pauline or Johannine) and the Jesus-kerygma (the early Synoptic tradition). Moreover, in any discussion of the legitimacy of the kerygma, one must distinguish between the validity of the kerygma as kerygma, and the validity of the content of the kerygma.

After Easter (i.e., the experience: "He lives"), the Jesus-tradition did not merely offer an historical account of past events. It was not a matter of who Jesus was, but who He is. In the post-Easter existential encounter with the historical life of Jesus, the "once" became the "once-for-all," and the Jesus-tradition appeared as kerygma. The main concern after Easter was not to lose Jesus; it became a question, then, of a Christological shaping of the Jesus-kerygma and of a formation of the Christ-kerygma. The Jesus-kerygma was not merely repeated but interpreted, orientated toward the person of Jesus or toward some points of His life. This means that the interpretation can be tested as to its objectivity. The Christ-kerygma is to be used always in reference to the Jesus-kerygma. The Christ-kerygma cannot always be historically verified, but one can, by showing its basis in the Jesus-kerygma, justify it as a relevant interpretative unfolding of the Jesus-kerygma. To the degree that the Christ-kerygma uses mythical categories, the legitimacy of the role of demythologizing is a new way.—F. X. L.

484. S. M. OGDEN, "Bultmann and the 'New Quest'," *JournBibRel* 30 (3, '62) 209-218.

Bultmann's views on the historical existence of Jesus have remained unchanged for three decades; namely, that the Synoptic Gospels do not provide sufficient materials to reconstruct Jesus' character and inner development, nor to depict how Jesus interpreted His own death. Bultmann has always recognized that Jesus' ministry was characterized by His consciousness of being God's decisive messenger in proclaiming the radical judgment and grace of God's imminent kingdom.

Bultmann has deplored confusion of objective historical judgment with existential interpretation. He has insisted that there are limits to the new quest

and that identifying the proclamation of the historical Jesus with that of the Resurrection faith exceeds these limits. For Jesus the eschatological events are totally future. Moreover, Jesus proclaims not Himself but the coming Son of Man. He had no Christology. Bultmann, however, draws the line too sharply in that there is an essential identity in the decision called for in the kerygma of Jesus and in that of the Church; namely, that man's destiny is decided with reference to a decision about Jesus and His significance.—J. H. C.

485. O. A. PIPER, "Christology and History," *TheolToday* 19 (3, '62) 324-340.

Classically theology has concentrated on the timeless aspect of Christ and treated His historical existence as only the remembrance of His revelation. From Descartes on the view has grown that there is a fundamental difference between past and present. The connection for rationalists has been causality; for those of the *Heilsgeschichte* school, providence. Rationalists tend to treat Jesus as a teacher and the Gospels as illustrations of religious truth. Some like Harnack and Troeltsch held Jesus was an inadequate tool. Others like Lessing, Herder, and Fichte asserted His supreme greatness. Hermann developed an idealistic Christology stating that redemption comes indirectly from the sinlessness and love of Jesus. Otto and Deismann have connected past and future by the formula "in Christ."

Positivists have sought to recover the historical core of the gospel record. Their critics asserted this core was unrecoverable. Religious existentialists like Bultmann have stressed the transforming experience of the Easter faith; this experience, not the mythologized gospel record, is central. One of the fruitful approaches has emphasized the continuity of divine purpose and meaning in history. Jesus is the revelation of God's redemptive purpose, the channel of God's directive action, the evidence that God's purpose is unfettered in the cosmos. The ongoing impact of His Messianic significance is central. This significance is rooted in Israel's history and is continued from Christ as the starting point of a new historical process, of a fight against those forces that impede God's purpose.—J. H. C.

486. J. M. ROBINSON, "The Recent Debate on the 'New Quest'," *JournBibRel* 30 (3, '62) 198-208.

Since 1959 the new quest for the historical Jesus continues. Unlike the old quest it does not seek to tell us how Jesus felt nor to assert that historical techniques enable one to state that Jesus was actually the Incarnate Word, for history cannot tell us either that God acted or did not act. The new quest accepts the Bultmannian position that the central ideal of the early kerygma was the identification of the historical Jesus with the heavenly Lord. Bultmann did not deny that some historical information about Jesus exists in the Gospels though he did deny that the historical Jesus is essentially relevant to the Christ faith. Historically, prior to Mark, the tradition was Christological; Mark imposed his concept of the Messianic secret. The present task is to find the significance of the Jesus-tradition rather than to ignore it. The new quest

seeks to locate the eschatological kerygma implicit in Jesus' deeds and works. Jesus' ministry was built on the presupposition of divine intervention at the last hour.—J. H. C.

487. E. SCHICK, "Die Bemühungen in der neueren protestantischen Theologie um den Zugang zu dem Jesus der Geschichte, insbesondere zum Faktum seiner Auferstehung," *BibZeit* 6 (2, '62) 256-268.

In the current NT research of Bultmann's disciples there is a tendency to avoid the radical devaluation of NT historicity proposed in his existential theology. They are now inclined to reconsider the fact that the historicity of the kerygma is based on the historical Jesus and that the kerygma and the historical Jesus are intimately connected. Underlying the efforts of today's Protestant theologians is the fundamental recognition of the fact that Christian belief is founded in history. However, the dogma of Bultmann's school, i.e., that existential interpretation is the only legitimate and absolute principle of hermeneutics, does not allow the various promising tendencies which are present to develop and produce a unified interpretation. Above all, these theologians will not find in the Resurrection of Jesus, which is the pivot of the Christian process of salvation and of its promulgation, the bridge connecting pre- and post-Easter preaching. This is due to their fear of "objectivation" (*Objektivierung*). To them the reality of Easter is just a moment of profession and not of knowledge. The modern scientific concept, derived from immanence, cannot make thoroughly comprehensible the fact of the Resurrection (nor that of Christ Himself), just as the existential-philosophical categories which are derived from anthropocentric analysis cannot comprehend it and explain it. As is true of the creation of the world, the Resurrection is historical in its proclamation but essentially it is a great act of God which transcends history.—J. A. S.

488. J. SCHNEIDER, "Der Beitrag der Urgemeinde zur Jesusüberlieferung im Lichte der neuesten Forschung," *TheolLitZeit* 87 (6, '62) 401-412.

A number of scholars have raised objections to the currently reigning view of the origin of the primitive Christian tradition, centering on the following points of Bultmann's position: (1) The community, rather than eyewitnesses of Jesus' life, shaped the tradition as it has come to us. (2) The formation of the tradition followed laws of popular tradition. (3) The units of the tradition have their origin only slightly in the life of Jesus himself; their *Sitz im Leben* is more to be sought in the early Church. (4) Form-criticism of the tradition shows us the creative power of the community.

Against (1), form-criticism underrates or eliminates the eyewitnesses; it has a false conception of the early Church; it fails to recognize that the early Church was guided by authorities, and expects of a community what only original personalities can do; it greatly underrates the indelible impression which the character of Jesus made on the disciples. It has an anti-individualistic and sociological orientation. Against (2), can one compare the early Church

with a primitive group of men knowing nothing of the Spirit who leads into all truth? Against (3), the primary *Sitz im Leben* of the tradition is the life of Jesus. He may have taught His disciples rabbinically, having them memorize the essentials of His message. Even some of the narrative material may go back to the pre-Easter circle of disciples; and Acts shows that early missionary preaching already spoke of Jesus' mighty deeds, wonders and signs. Against (4), the investigator's disposition toward the whole problem of the Jesus-tradition, depends on the attitude which he takes concerning the Messianic self-consciousness of Jesus. It is maintained here that the tradition concerning Jesus is only understandable if He considered Himself to be the Messiah. Whence faith in Jesus as Messiah and Redeemer did not arise first after Easter, but has its roots in the words and deeds of Jesus. Moreover, the Spirit's witness to Christ must not be overlooked.—E. C. H.

489. J. SINT, "Die Auferstehung Jesu in der Verkündigung der Urgemeinde," *ZeitKathTheol* 84 (2, '62) 129-151.

(1) Contrary to the school of R. Bultmann, the unequivocal report of the NT writings compels assent to the historicity of Jesus' Resurrection as a happening in space and time. Nevertheless, the real meaning of Jesus' Resurrection as an event of salvation-history is disclosed only to the understanding illumined through faith. (2) The NT account shows that it was the Easter appearances of the resurrected Christ that first revealed to His disciples the true understanding of His person as the Messiah promised in the OT and the Lord exalted through suffering to glory. (3) The existence of the individual Christian, for whom the way to salvation is opened through the death and Resurrection of Christ, is founded on the NT evidence of the resurrected Christ. But the Resurrection and glorification of Christ is also the foundation for the Church as a society, Christ's Mystical Body living and working in the world. Thus, from the historically unique happening of Jesus' Resurrection there results a limitless, eternally present significance.—J. A. S. (Author).

490. C. W. F. SMITH, "Is Jesus Dispensable?" *AnglTheolRev* 44 (3, '62) 263-280.

Current Gospel study comprises a spectrum of interests—liturgical, calendrical, semantic, geographical and historical. Among these the debate concerning the history of Jesus is crucial. J. M. Robinson, an important worker in this area, correctly rejects on the one hand the "historicism" and "psychologism" of the original quest and on the other the extreme existentialist's denial that a quest is necessary or helpful. But we must beware of using a single device or theory by which to deal with the Gospel traditions. Form-criticism properly applied should show us that there are often several *Sitze im Leben* for a single pericope. The parables in particular are marked by what Jeremias calls their "change of audience." Furthermore, although the Gospels are clearly kerygmatic, they are by no means concerned solely with credal matters. They also show

interest in *didachē*, *apologia*, *parainesis*, and, more basically, in the historical events which gave rise to these expressions of the Church's faith. The history of Jesus is an indispensable part of our historical faith. As Christians we need to know what the Gospels desire to tell us: (1) "what manner of man" Jesus was, and (2) why He died. And as we seek the answers to these questions, we may become disciples of the man Jesus who is also the risen Christ.—J. C. H.

491. E. STAUFFER, "Zur jüngsten deutschen Jesusforschung. II. Hauptprobleme der Evangelienkritik," *HomBib* 21 (8, '62) 169-174. [Cf. § 7-121.]

Critical study of the Gospels has, in the past two centuries, passed through many stages. The great question in the current German research is this: How can the historical facts be extricated from the literary dress? How can we pass beyond the present *Dialektik* of *Kritik* and *Antikritik* to a genuine *Diakritik*, i.e., to a reliable distinction between the historical elements, the theological tendencies and the motifs of literary style? One avenue of approach would be to isolate the *erga kai logia* of Jesus which would have been scandalous to the primitive community. Further investigation will show whether these elements are traceable to the oldest sources, whether the changes they have undergone are attributable to their offensive nature, and whether they are deducible from the theology of the early Christians. The second step involves going beyond the narrow confines of this material to other *erga kai logia*. These in turn must be subjected to a criticism similar to that employed with the former group of words and deeds.—E. J. K.

492. E. STAUFFER, "Zur jüngsten deutschen Jesusforschung. III. Die biblische Legitimität der historischen Jesusforschung," *HomBib* 21 (9, '62) 193-198. [Cf. §§ 7-121, 7-491.]

In 1892 Martin Kähler proposed the thesis that the Church's preaching about Christ originated not from the historical Jesus but from the witness of the primitive Christian community. Whence he concluded that the question of the historical Jesus is not relevant to Christian faith. This opinion has found favor among many up to the present time. However an examination of Lk 1:1-4 reveals that the author sets out to answer the question: what do we know of Jesus? This is a scientific problem which can be solved only by scientific means. Luke undertook this secular problem with secular means in the conviction that he was fulfilling an indispensable service for Christian faith. Consequently one must choose between Kähler and Luke.—E. J. K.

Matthew

493. R. B. BROWN, "The Gospel of Matthew in Recent Research," *RevExp* 59 (4, '62) 445-456.
494. R. S. CHERRY, "Agreements Between Matthew and Luke," *ExpTimes* 74 (2, '62) 63.

A. W. Argyle has recently argued that Luke copied Matthew, not both Q, in their common non-Markan sections [cf. § 6-445]. The particular argument that different wording in some of these passages rules out Q as a source, since Q could not then be a single document, tends rather to rule out Luke's copying from Matthew which is by definition a single document. Q might well have been a "stratum of Gospel tradition" rather than a single written source (cf. C. K. Barrett, *ExpTimes* 54 [1943] 320).—G. W. M.

495. P. L. HAMMER, "Principles of Interpretation in Matthew," *Theology and Life* 5 (1, '62) 25-36.

A contribution to current hermeneutical discussions results from a study of Matthew's principles of interpreting the OT and early Christian tradition. Matthew interprets as one personally involved in his material. His Christology determines the theological, historical and literary principles of interpretation. For Matthew the line between the earthly Jesus and the risen Lord fades away, and he interprets early Christian tradition according to his theology of the risen Lord for the Church whose faithfulness to its Lord in the present determines whether or not it will share in the final kingdom. From these considerations follow certain implications for the modern interpreter.—R. L. S.

496. W. E. HULL, "A Teaching Outline of the Gospel of Matthew," *RevExp* 59 (4, '62) 433-444.
497. C. H. LOHR, "Técnicas orales en el Evangelio de San Mateo," *Selecciones de Teología* 1 (3, '62) 36-42.

Digest of an article in *CathBibQuart* 23 (4, '61) 403-435 [cf. § 6-448].

498. J. J. O'ROURKE, "The Fulfillment Texts in Matthew," *CathBibQuart* 24 (4, '62) 394-403.

Matthew and John employ the passive of *plēroō* to introduce their theological reflections which are explicitly referred to the OT. Matthew uses this introductory formula eleven times and exclusively in this way. Matthew shows knowledge of the LXX text but he never uses it when the Hebrew is more apt for his purpose, and he does not always follow it when he could do so without difficulty. In making his reflections Matthew uses the OT texts (according to our present classification) in the following manner: literal fulfillment, typical sense, accommodation. Perhaps the *sensus plenior* can be found. His reflections bring out the major theme of his Gospel—the establishment by Jesus Christ of the salvific kingdom of God for Jew and Gentile.—J. O'R. (Author).

499. F. STAGG, "The Christology of Matthew," *RevExp* 59 (4, '62) 457-468.

"To Matthew Jesus was Immanuel, God with us. He was the Christ, God's anointed, who had come not just to announce the Kingdom of God but with authority to establish it. In a real sense, the Kingdom was already present in him, and he was the sign of its ultimate consummation. When he made his royal entry into Jerusalem, he did so conscious that he was God's Anointed, the

King of Peace, the Lord who had the authority to take charge of the Temple of God. He was the Son of Man, for the time cast in the humble role of sacrificial suffering but precisely through this suffering already having received all authority in Heaven and on earth. Matthew's concern is that all men everywhere become obedient disciples under this authority."

500. V. L. STANFIELD, "Preaching Values in the Gospel of Matthew," *RevExp* 59 (4, '62) 512-517.

501. [Mt 1—2] A. CABANISS, "Christmas Echoes at Paschaltide," *NTStud* 9 (1, '62) 67-69.

In one of the oldest strata of Gospel tradition and within the brief compass of three verses (Mk 15:43, 46, 47) we may have in the account of Christ's entombment an echo of His birth story (Lk 2:4, 5, 7). Other resemblances occur throughout the Passion story. The question arises whether the Passion stories influenced those of the Nativity or vice versa. If the Nativity stories are of pre-Christian origin, they are obviously older than the Passion narratives. On the other hand, if the birth stories were based on local accounts about Jesus, they reflect no trace of His sufferings. Thus the pericopes incorporated into Mt 1—2 and Lk 1—2 are necessarily older than the Passion stories. Consequently there is an echoing of Christmas at Paschaltide, not the anachronistic reading of the Passion into the Christmas cycle.—J. J. C.

Mt 1—2, cf. § 7-523.

502. [Mt 2:1-12] M. STRANGE, "King Herod the Great in a Representative Role," *Bible Today* 1 (3, '62) 188-193.

As the Magi represent the Gentile Christians of the first century A.D., so Herod is the representative of Jewish hostility to the new Church in the years of its beginning in Palestine.

503. [Mt. 5—7] J. HÉRING, "Le Sermon sur la Montagne dans la nouvelle traduction anglaise de la Bible," *RevHistPhilRel* 42 (2-3, '62) 122-132.

After a general appraisal of the NEB the author studies in detail 18 verses of the Sermon on the Mount and proposes alternative renderings. Among the readings which are preferred are the following: "those begging for the Spirit" (*mendiants spirituels*) (5:3); "it was said by those of old" (5:21); and "do not give earrings to dogs nor pearl necklaces to pigs" (7:6), in accord with M. Black's explanation of the Aramaic substratum.—J. J. C.

504. [Mt 5:3-10] S. J. D'A., "Les béatitudes, apprivoisement à la Béatitude," *VieSpir* 107 (487, '62) 356-367.

505. J. FERNÁNDEZ, "La cuestión del ayuno (Mt 9,14-17; Mc 2,18-22; Lc 5,33-39)," *CultBib* 19 (184, '62) 162-169.

By His teaching on fasting Jesus demonstrates that the evangelical spirit was

not to be identified with the Old Law, nor Judaism, nor the rabbinic traditions. The gospel message, addressed to all cultures and social conditions, repudiates ritualistic, pharisaical rigorism and stresses not external formulas but charity and mercy.—M. A. F.

506. [Mt. 10:4] O. CULLMANN, "Le douzième apôtre," *RevHistPhilRel* 42 (2-3, '62) 133-140.

While tradition was firm concerning the names of eleven apostles, it was unsure about the twelfth. Some called him Thaddaeus; others Lebbaios. On the other hand, a second Judas, who never existed but originated from a mistaken doublet of Judas Iskariot, took the contested twelfth place. Judas the traitor, the only Judas among the Twelve, having belonged to the party of the Zealots, was called "Judas sicarius," the Latin term for "zealot." This Latin term was Semitized probably passing through the intermediate forms *Iskariot* or *Ischikariot*, so that its origin and Latin meaning were blurred. At the same time the Greek name "*Zelotēs*," (*Judas zelotēs* Mt 10:3 it) and the Aramaic term with a Greek ending *kananitēs* (*Judas kananitēs*, Jn 14:22 sa) could in certain cases take the place of the Latin term. At some given moment, the meaning of the Semitized Latin epithet *Iskariot*, which because of its strangeness was finally accepted, was no longer understood. Thus it could be thought that *Judas zelotēs* or *kananitēs* was a second Judas in the group of Twelve. Later he was called Judas the son of Jacob. In order not to have one too many among the Twelve, the Syriac tradition identified him with Thomas (the Twin).—J. J. C.

507. E. BAMMEL, "Matthäus 10, 23," *StudTheol* 15 (1, '61) 79-92.

Most exegetes since Wellhausen have explained Mt 10:23 in terms of the missionary motif. By their missionary activity, the apostles would incur the hatred of the Jews who would persecute them from city to city. Bultmann considers this text a Christian prophecy from missionary times. Some have said that the second half is the original logion: before the mission of the apostles is at an end, the Son of Man will appear; the flight motif (23a), then, is an addition of the Evangelist. But dividing the verse creates as many problems as it attempts to solve. Perhaps the three essential elements of the verse belong together: the wandering from place to place during a period of tribulation, the foreshortening of the end—through an eschatological event.

In rabbinic sources of late Judaism, one of the signs of the approaching eschaton is tribulation and destruction in Israel, and a wandering from city to city by the *'anashei gebulim* (Sota 9:15). When this happens, the Son of David will appear (Sanh 9). In a development of this theme, the wanderers become the faithful seeking the truth (Schabb 138b). Their search in some way anticipates the end of tribulations and the coming of the Messiah. The theme of foreshortening the eschaton is quite prominent at this time.

Mt 10:23, then, has basically the same meaning as Mt 24:22, in the eschatological discourse. The logion itself has nothing to do with the "missionary charge."—J. L. B.

508. [Mt 10:25] L. GASTON, "Beelzebul," *TheolZeit* 18 (4, '62) 247-255.

Beelzebul as a name of Satan is found in the NT only in Mk 3:22, Lk 11:15 par., and Mt 10:25, and an appropriate etymology presents difficulties. (The common assumption that the term means "Lord of Dung" is based upon a misunderstanding, while "Lord of Flies" has no Greek MSS evidence.) The Hebrew word *zebûl* in the OT, the Dead Sea Scrolls and the rabbinic literature is used for heaven or the Temple, both in the sense of God's dwelling place. The Pharisees think of the heavenly Zeus, Baalshamaim, as the chief of the demons, and Beelzebul cacophemistically refers to this name. The name they use, Beelzebul=Baalshamaim=Satan, is transparent enough to be readily understood by Jesus and their hearers. Tosephta San 13:5 suggests why they coined this particular substitute; it was a derogatory reference to Jesus' claim to be lord of the Temple, the "master of the house" of Mt 10:25.—L. G. (Author).

509. [Mt 12:38-42] J. HOWTON, "The Sign of Jonah," *ScotJournTheol* 15 (3, '62) 288-304.

Because Jesus' oral teaching admitted different levels of understanding the "sign of Jonah" could have had a deeper significance than the one seized upon by the Evangelists and the early Church. Two explanations of this "sign" are given in the NT: (1) Mt 12:40 compares Jesus' and Jonah's three days and three nights "entombment," even though Jesus was in the tomb only one day and two nights. (2) Mt 12:41 compares Jonah's preaching in Nineveh to Jesus' preaching. Preaching is not a "sign"; but Jesus is thought to give what Jonah gave, no sign at all. Matthew, Mark and Luke all have "there shall be no sign given to this generation"; Luke and Matthew add: "but the sign of Jonah"; one account of Matthew and one version of Luke (C) add: "the prophet."

In Aramaic the word Jonah could mean the dove. What Jesus promised was the sign of the dove, but the word was misunderstood and merely transliterated in Greek. G. A. F. Knight in *A Biblical Approach to the Doctrine of the Trinity* (1953) has explained the use of dove in Jewish symbolism for Israel. Numerous rabbinical allusions, especially the Midrash on the Song of Songs, equate Israel with the dove, the messenger of God's redemptive purpose. Further identification of Israel and dove are found in the Babylonian Talmud on the Mishnah Shabbath. Ps 74:19 contains a scriptural illustration. Thus, in offering the Jews the sign of the dove Jesus shows them in Himself what they had seen in their nation: vicarious and atoning suffering, the bringing of light to the heathen, leading all mankind to acknowledge God. The dove was a sign of Israel of whom the Son of Man was conceived as a remnant. He and Israel are both sons of God, although in a different order. Jesus may also have had in mind some reference to the Book of Jonah: the story of Israel's receiving her mission to the nations and her response to its demand. Jonah the prophet (and the dove) is Israel.

Two possibilities are suggested for the literary genesis of the passage. Either Mt 12:38-39 is a pronouncement story to which another saying of Jesus

mentioning Jonah (Mt 12:41-42) was allied by the early Christians. Or more probably the pericope contains as halakah the saying of Jesus (Mt 12:38-39) expounded on the basis of an example (Mt 12:41-42) and concluded with a precept from Scripture (Mt 12:40=Jon 1:17).—M. A. F.

510. H. SONGER, "Jesus' Use of Parables: Matthew 13," *RevExp* 59 (4, '62) 492-500.

The parables are explained in their original setting, and their relevance for the men of today is shown.

511. [Mt 13:1-3] I. GOMÁ CIVIT, "Y les habló en parábolas," *CultBib* 19 (184, '62) 131-137.

Jesus' sermon by the seashore is only part of a vast accumulation of parables which forms one-third of the Gospel message, almost one-half in Matthew's Gospel. These parables draw upon (1) static realities (a mountain, a lamp, a flock, etc.), or (2) human activities (sewing patches, pouring wine, etc.). Their purpose is to use sensible realities to lead man's imagination, intellect and will to a total response to the supernatural life. The Christian should not allow contemporary redactional preoccupations with the parables to minimize their enormous effectiveness in preaching the word of God.—M. A. F.

512. [Mt 16:17-23] E. F. SUTCLIFFE, "St Peter's Double Confession. An Additional Note," *HeythJourn* 3 (3, '62) 275-276.

If, as was suggested in a previous article [cf. § 6-776], Mt 16:17-19 belongs to a post-Resurrection incident, Christ's praise of Peter on this occasion delicately withdraws the rebuke given in 16:23 on the occasion of the Messianic confession at Caesarea Philippi. "He had been called Satan, now he has a new name Peter. He had been a stumbling-block, now he is the Rock. His mind had been dominated by human considerations, now it is the recipient of divine revelation."—J. F. Bl.

513. R. SUMMERS, "Matthew 24—25: An Exposition," *RevExp* 59 (4, '62) 501-511.

514. [Mt 28:19] ANON., "New Testament Studies: 2. The threefold name," *HibJourn* 61 (1, '62) 43-44.

Discusses a recent pamphlet by a Swedenborgian writer, signing himself "A Ploughman," entitled *A Collection of the Evidence* concerning the Trinitarian formula.

Mark

515. D. M. STANLEY, "Mark and Modern Apologetics," *Bible Today* 1 (1, '62) 58-64.

Mark's Gospel is above all the testimony of the primitive Church. To understand the book one must know the kind of history the Evangelist intended to write and the literary forms which he employed.

Mk 2:18-22, cf. § 7-505.

Mk 4:1-22, cf. § 7-448.

516. [Mk 13] J. BLIGH, "Eschatology and Social Doctrine," *HeythJourn* 3 (3, '62) 262-267.

G. Neville in his recent book, *The Advent Hope, A Study in the Context of Mark 13* (1961), shows the influence of various types of eschatology on the churches which embrace them, and pleads for a "prophetic" as opposed to an "apocalyptic" eschatology. The Christian ministry must be a prophetic, pioneering ministry, which faces the challenge of the great new forces that are now remolding the world. In past centuries an overdose of apocalyptic eschatology, stemming from St. Paul, made Christians slow to recognize their social mission in this world.—J. F. Bl. (Author).

517. [Mk 14—15] H.-W. BARTSCH, "Historische Erwägungen zur Leidensgeschichte," *EvangTheol* 22 (9, '62) 449-459.

B investigates the Passion story to show how historical truth can be discovered through the proclamation of the Church, as the basis for what is proclaimed. Leaving out purely paraenetic passages, he finds the oldest strand of the Passion story roughly in Mk 14:1-2, 10-11, 17-27, 41b-65; 15:1-16a, 20b-39. Under the impression made by the Resurrection, the early Church interpreted Jesus' suffering and death as the coming of the end, indicated by apocalyptic signs (the earthquake, the eclipse, the cry from the cross [cf. 1 Thess 4:16], the resurrection of the saints, the destruction of the Temple). One can distinguish between fact and interpretation, as Mk 15:36 is an interpretation according to Ps 69 of the fact reported in 15:23. The trial before Pilate is the interpretation of the fact of the inscription on the cross and the fact of Jesus' execution, although His followers knew Him to be innocent, as an episode in Rome's conflict with the Zealots. The trial before the high priest is the interpretation of the fact of Jesus' arrest by the Sanhedrin and the accusation concerning the Temple made against the Christians. A later understanding modified the apocalyptic traits but still saw the Passion of Jesus under the sign of the eschatological expectation from which the Church lived. The impelling basis for the interpretation was the Resurrection, the material principle of the interpretation was the OT, but it was also clear that what is interpreted is historical fact.—L. G.

Mk 15:21, cf. § 7-647.

Luke

518. P. FANNON, "The Four Gospels. 3. St Luke's Message," *ClerRev* 47 (9, '62) 545-555.

The Evangelist's message may be summarized under three headings: the new life available to men through the exalted Christ; the universality of salvation; and God's concern for the individual soul.

519. J. GAMBA, "Praeoccupatio universalistica in Evangelio S. Lucae," *Verb Dom* 40 (3, '62) 131-135.

G's doctrinal thesis, of which this article is a summary, examines the view put forward by N. Q. King at the Oxford congress on the Four Gospels in 1957, "The 'Universalism' of the Third Gospel," *Studia Evangelica* (Texte und Untersuchungen Vol. 73, 1959), 199-205, that St. Luke, far from proclaiming the universalism of Christ's work in the body of his Gospel, actually conceals it, to reveal it afterwards in Acts. G follows a middle way between the common view that Luke loudly proclaims universalism and King's view that he positively conceals it. He adds that his researches have led him to the conclusion that Luke writes for converts from Judaism and "*has not the slightest interest in Gentiles as such*" [G's italics].—J. F. Bl.

520. A. F. J. Klijn, "Joden en heidenen in Lukas-Handelingen" [Jews and Gentiles in Luke-Acts], *Kerk en Theologie* 13 (1, '62) 16-24.

The structure of Luke-Acts brings out Luke's fundamental conception of God's saving plan. Jerusalem is the *archē* of God's saving work and Rome, as the capital of the Gentiles, stands for "the ends of the earth" (Acts 1:8) which is the ultimate goal reached in Acts 28. Throughout Acts the gospel is preached first to the Jews; though a number of them receive it, Israel as a whole rejects it. This explains the harsh words of Paul in Acts 28:25-28 (cf. 13:46; 18:6). So far, Luke's views are in agreement with those of Rom 11; but on other points they differ considerably.

According to Luke the rejection of Israel is final; this is deduced from a literary analysis of Lk 13:22-30; 13:34-35; 19:11-27; 19:39-44. Neither does Luke hold Paul's view that only as a consequence of the unbelief of the Jews salvation has reached the Gentiles (Rom 11:12, 25); the gospel had to be preached first, by right, to the Jews, but subsequently, as a favor, to the Gentiles.

From the beginning the kingdom was destined for both groups. Consequently Luke does not hold that the promises to Israel have been transferred to the Church. In Mt 8:11 f. it is said that the Gentiles will come and sit with the patriarchs in the kingdom; Lk 13:28 f. has changed this: the unfaithful Jews (of Luke's day) will see the patriarchs sit in the kingdom *and* the Gentiles will come to sit in it. Luke does not say that they will sit *with* the patriarchs; he dismisses this OT idea in order to draw a radical distinction between Israel and the Gentiles. The Church is not the new Israel into which the Gentiles have been admitted (contrast Rom 11:17-19). Since Israel as a whole has rejected its salvation, there is no more Israel; there are only individual Jews, a number of whom have received the gospel.—P. L. A.

521. T. C. VRIEZEN, "Leert Lukas de verwerping van Israël?" [Does Luke Teach the Rejection of Israel?], *Kerk en Theologie* 13 (1, '62) 25-31.

The main conclusions of A. F. J. Klijn's article [cf. preceding abstract] do not carry conviction. K does not distinguish sufficiently between judgment and

final rejection. Two Lukan texts neglected by K, Lk 21:24 and Acts 1:6 f., at least hint at a future salvation of Israel. Lk 20:9-19 might seem to support K's thesis; but the context (vv. 1 ff., 17 ff.) limits the scope of the parable to the Jewish leaders only. The other texts alleged by K show how Jewish Christians interpreted the baffling incredulity of the mass of the chosen people as a divine judgment on Israel; but they do not speak of a final rejection. Lk 13:28 is not addressed to the people as a whole, but only to the "many" who did not enter (v. 24).

Luke's approach to the matter was that of a Gentile Christian, who was less personally involved than Paul; and it was a historian's approach rather than a theologian's. It does not seem right to give a thorough-going theological meaning to Luke's opposition between Jerusalem as the *archē* and Rome as the end. Luke's concern is rather to rejoice at the salvation of the Gentiles; he does not exclude—in fact he incidentally hints at—the future salvation of Israel, but as a historian he is content to explain the present state of things.—P. L. A.

522. J. C. TURRO, "Luke: Witness among the Gentiles," *Bible Today* 1 (2, '62) 120-126.

"The burden of this article is to show that Luke's racial background and education, coupled with his studied efforts, worked together to qualify him to write for the people he wanted to reach."

Luke, cf. §§ 7-494, 7-543.

523. [Lk 1—2] E. H. MALY, "'Now it Came to Pass in those Days . . .,'" *Bible Today* 1 (3, '62) 172-178.

The infancy narratives present us, not with kerygmatic events, i.e., proclaimed to produce conversion, but with didactic events, i.e., explained to deepen the Christian's faith in salvation-history.

Lk 1—2, cf. § 7-501.

524. [Lk 1:68-79] J. GNILKA, "Der Hymnus des Zacharias," *BibZeit* 6 (2, '62) 215-238.

The Benedictus has an *ad hoc* unity: it is the combination of a Messianic psalm and a song celebrating the birth of John. The birth song, as well as the structure of the entire hymn, owes its origin to Judaeo-Christian circles which were strongly influenced by the *Testaments of the Twelve Patriarchs*. This influence is easily detected, especially in that the coming of the Messiah is represented as the appearance of a heavenly light. John appears as the precursor of the Messiah, Jesus. Luke altered the hymn but slightly; the reference to the holy prophets (1:70), for example, is due to him. The Benedictus stands on the threshold between Judaism and Christianity. Its author is Christian, but he holds in high esteem the religious literature of contemporary Judaism, borrows from it, and interprets it in the light of Christ.—J. A. S.

Lk 1:67-79, cf. § 7-448.

525. [Lk 2:4] E. LUSSIER, "Bethlehem," *Bible Today* 1 (3, '62) 158-163.

A topographical, geographical and historical résumé.

526. M. W. SCHOENBERG, "The Theological Significance of Bethlehem," *Bible Today* 1 (3, '62) 152-157.

Bethlehem is seen to play a special part in each successive stage of the history of the chosen people from the time of Abraham's calling to the coming of the Messiah.

527. [Lk 2:7] R. SIEBENECK, "Her First-Born Son," *Bible Today* 1 (3, '62) 194-200.

First-born is a legal title implying man's obedience, and God's sovereignty, goodness and kindness; the title also signifies holiness, joy, love, excellence and recalls the deliverance of Israel from Egypt.

528. [Lk 2:8-20] R. MERCURIO, "The Shepherds at the Crib—A Lucan Vignette," *Bible Today* 1 (3, '62) 140-145.

"In painting this scene Luke has dipped his brush in the deep shades of the Old Testament, in the brilliant hues of the present Christian experience, in the golden colors of the world to come."

529. [Lk 2:23] J. A. DE ALDAMA, "La virginidad 'in partu' en la exégesis patristica," *Salmanticensis* 9 (1-2, '62) 113-153.

"*Vulvam aperiens*" (Exod 13:12), which is quoted in Lk 2:23, was interpreted by Origen as referring to Christ opening the womb of Mary, and this exegesis continued to be defended for centuries. Little by little, however, the position lost ground as Mary's *virginitas in partu* became a commonly accepted belief in the Church. As a challenge to the interpretation of Origen, the term "*porta clausa*" of Ezek 44:2 was cited, and as early as the Synod of Milan (A.D. 393) this text was given a Marian interpretation. This view was developed by Ambrose and spread throughout the East and permeated medieval preaching, cult and theology. At last the *porta clausa* interpretation prevailed so completely in the Church that Origen's exegesis of Exod 13:12 was almost forgotten.—J. J. C.

Lk 5:33-39, cf. § 7-505.

530. R. SNEED, "The Kingdom of God is Within You (Lk 17,21)," *CathBib Quart* 24 (4, '62) 363-382.

The difficulty in interpreting the phrase *meta paratērēscōs* lies in the fact that the object of observation is not specified. Verse 20a could mean: the kingdom does not come (a) with marked observation; (b) with hostile watching; (c) with intent watching of signs; or (d) with scrupulous religious observance. Biblical and non-biblical literature reveals that *entos* is not to be

rendered simply as "within." The disputed phrase of Lk 17:21b has philological support for the renderings "within you," "within your power" and "in your midst."

Precision in the interpretation of Lk 17:20-21 derives from attention to the pericope's literary form. The unit is a pronouncement story. In the oral period this pronouncement story probably circulated as an independent unit. It embodied a tradition on the internal aspect of the reign of God that is equated with the coming of the Holy Spirit. This view of the reign of God is more pronounced in Luke-Acts which emphasize the eschatological character of the coming of the Spirit. The correspondence between Rom 14:17 and Lk 17:20 f. suggests that during the oral period there circulated a saying or a story whose point was that Jesus had said that the reign of God was not realized by Mosaic observance, but by the reception of the Holy Spirit.

Behind the pronouncement story in Lk 17:20 f. lies one of the historical encounters between Jesus and the Pharisees who had heard him speak of the reign of God. Jesus eschews reference to a date and turns the question to essentials by reminding his auditors that emphasis on externals does not effect the reign.

Missionary and catechetical concerns found in the tradition a welcome exposition of the relationship between Mosaic observance and the gift of the Spirit. The pericope received its present position in the third Gospel to function as a neutralizer for apocalyptic stimuli generated by the discourse in 17:22-37. In sharp contrast to the latter, vv. 20 f. affirm a present aspect of the reign of God.—R. J. S. (Author).

531. [Lk 22:14-20] V. TAYLOR, "Theologians of our Time: Heinz Schürmann," *ExpTimes* 74 (3, '62) 77-81.

Such modern theologians as J. Jeremias, H. Schürmann and F. Rehkopf have taken up again the rejected question of the Lukan Passion Narrative and the Proto-Lukan hypothesis. Schürmann's monumental *Quellenkritische Untersuchung des lukanischen Abendmahlsberichtes Lk. xxii. 7-38* (1953-57) finds in the non-Markan sections of Luke a pre-Lukan narrative of a "gospel-type." Two sections of this account are examined here in the light of S's conclusions.

In Lk 22:14-18 the percentage of Markan words is low in comparison with vv. 1-13 and suggests a non-Markan source. S accepts this conclusion for vv. 15-18 but regards v. 14, on linguistic grounds, as Markan (Mk 14:17-18a). This distinction is not proved, however. The original introduction to Luke's Supper narrative has been abandoned in favor of Mk 14:1-13 (rather than 14:7-14 as S holds) perhaps to make the Last Supper appear as a Passover meal. Statistical, linguistic and structural characteristics combine in S's analysis to suggest that Luke slightly edited a non-Markan source.

It is widely held that Lk 22:19b-20 is an interpolation based on 1 Cor 11:23-25 and v. 19a a part of the preceding unit. S challenges such views,

again with detailed analysis of the Lukan and Pauline passages. He builds a good case for Paul's editing of an earlier, liturgical source in 1 Cor 11:23-25—one which Luke (or an interpolator) might have used independently of 1 Corinthians. S argues that Luke used this source in vv. 19b-20, but his arguments are not cogent enough to exclude the possibility of an interpolator using the Pauline version of it. He also regards v. 19a as non-Markan, but less convincingly, because the language is very Markan. It is not possible to argue soundly for the relative antiquity of the pre-Pauline and Markan sources; it may be that various centers had their own liturgical accounts which might have influenced one another. The Eucharistic narratives are in any case very early and closely reflect what Jesus actually said.—G. W. M.

John

532. P. ARENILLAS, "El discípulo amado, modelo perfecto del discípulo de Jesús, según el IV Evangelio," *CienTom* 89 (281, '62) 3-68.

From the time of Origen to the present day with A. Loisy and A. Kragerud, the beloved disciple of the Fourth Gospel has been interpreted by some merely as a symbol, and not as a real person. In opposition to this way of thinking, our position can be summarized in these two points: (1) the beloved disciple is fundamentally a real person, one of the disciples who accompanied Jesus during His life on earth; (2) by his attitude and conduct in the narrations connecting him with the Lord, the beloved disciple has been raised to the model of an authentic disciple of Jesus. The author of the Fourth Gospel, John the Apostle, intended to convey this. As in the case of St. Paul, it does not imply vanity on his part. John wrote as a witness to the historical Jesus as the Christ, and as a theologian elevating the history of the Synoptics to a mystical and symbolical plane. In using symbols, he was not an innovator. If we understand a symbol as a deed or a person employed by men as a sign of an idea related to virtue, science, art or any human activity, this definition enables us to characterize the beloved disciple as a type or model of the authentic disciple of Christ. This position is supported by an analysis of the five texts which refer to the beloved disciple (Jn 13:21-26; 18:15-16; 19:25-27; 20:2-10; 21:7, 20-23).—H. J. H.

533. P. FANNON, "The Four Gospels. 4. St John's Message," *ClerRev* 47 (10, '62) 597-609.

The Gospel is explained by a study of its theological notions and of certain "directing trends" which have marked its formation.

534. R. HOEFERKAMP, "The Holy Spirit in the Fourth Gospel from the Viewpoint of Christ's Glorification," *ConcTheolMon* 33 (9, '62) 517-529.

One of the keys to the understanding of the Fourth Gospel is its major emphasis on the Holy Spirit. "The Gospel of St. John is itself one of the clearest and best examples of the working of the Holy Spirit subsequent to

the 'glorification of Jesus.' When it declares what no other Gospel records—*ho logos sarx egeneto* (1:14) and *egō eimi hē hodos kai hē alētheia kai hē zōē* (14:6)—it is merely supplying in consistent fashion the Spirit-given answer to the question: 'What manner of man is this?' All of Jesus' words and works in the Fourth Gospel are consistently reported from the viewpoint of His 'glorification.' St. John emphasizes that what has become clear as a result of Jesus' death and resurrection was already present in His earthly ministry. What is implicit in the Synoptic Gospels is made explicit in the Fourth Gospel—and by means of this gospel the Paraclete Himself—gives witness, and this witness asks that we respond in faith. Thus the Fourth Gospel, the 'spiritual gospel,' is in the truest and deepest sense 'inspired by the Holy Spirit' and is the product of His witness in the church to the world."

535. C. F. D. MOULE, "The Individualism of the Fourth Gospel," *NovTest* 5 (2-3, '62) 171-190.

While liberalism tended toward individualism the current theology tends toward the corporate and the sacramental with a resulting distortion of the Bible. The Fourth Gospel is one of the most strongly individualistic of all the NT writings, and realized eschatology which is so familiar a feature of this Gospel is the result rather of this individualism than of anything more profound or radical in its thought. John's concern with static event rather than a clear sense of standing in a stream rushing toward its goal effects his eschatology and makes it clearly individualistic. John is usually contrasted with Luke in his view of history and the significance of a time sequence. But, taking the example of the Resurrection and Ascension cycle, both Luke and John share the same pattern of ideas. An examination of the "coming" and "going" sequences, a portion of which is usually understood to refer to the parousia, shows that Luke and John are essentially the same with John adding the ideas of timeless significance. The First Epistle and the Gospel agree on eschatology in essentials. Therefore, the Evangelist's eschatology is much more normal than is often assumed. Where it is of an emphatically realized type the individualistic tendency of the Gospel is also most prominent. The peculiar depth of the Fourth Gospel lies largely in its penetrating analysis of the meaning of individual relations with God in Christ. And in the Fourth Gospel not only is Son of Man more like 1 Enoch than the Synoptic Daniel figure, i.e., an individual, but the ministry of Jesus emphasizes His confrontation of individuals almost to the exclusion of collectives. An appendix of the Greek phrases tabulates the "coming" and "going" sequences.—D. C. Z.

536. J. REUSS, "Die Erklärung des Johannes-Evangeliums durch den Patriarchen Photius von Konstantinopel," *BibZeit* 6 (2, '62) 279-282.

On the basis of the study of many texts we can describe this commentary as the most valuable and most independent treatment of the Fourth Gospel in the Byzantine period.

537. H. M. TEEPLE, "Methodology in Source Analysis of the Fourth Gospel," *JournBibLit* 81 (3, '62) 279-286.

Certain general principles and specific methods are essential for the analysis of the written sources of the Fourth Gospel. Among the general principles are the following: (1) the approach should be objective and inductive with proper recognition of the nature of the material; (2) the literary characteristics of the author, his environmental situation and his possible sources should be carefully considered; (3) the possibility that the author of John knew the Synoptics and that the Gospel underwent a later redaction should be kept in mind.

Specific methods of Johannine source criticism would include the examination of the whole Gospel before the formulation of an hypothesis, the careful study of the material to determine whether or not it is distinctive in comparison with the rest of the Gospel. This distinctiveness would appear in syntax, vocabulary, ideas, poetic rhythm, abrupt changes in the material or in the point of view.

The various criteria should be checked against one another. The investigator should beware of rearranging the material. Instead, he should carefully weigh the evidence, realizing that in general, evidence is cumulative, and the presence of several of the categories listed above is far stronger evidence than the occurrence of only one.—J. J. C.

538. J.-M. FENASSE, "Le Prologue de St. Jean," *BibTerreSainte* 51 ('62) 2-4.

If one reads vv. 1-5, 9-14, 16-18 as a hymn to the Logos the text of John's prologue contains no break in style or thought. Verses 6-8, 15 (contained in all available MSS) could have been added at a very early date by an editor as a further introduction to the Fourth Gospel. The prologue reflects philosophical presuppositions. The Johannine Logos, besides being the creative Word of Gen 1 and Wisdom personified, is also the principle directing the destinies of the world and giving it unity.—M. A. F.

539. G. RICHTER, "'Bist du Elias?' (Joh 1,21) (Forts.)," *BibZeit* 6 (2, '62) 238-256. [Cf. § 7-178.]

As in the Fourth Gospel as a whole, its accounts of the Baptist have as their purpose the proof or the defense of Jesus' Messiahship. Against the claims of the Baptist's sect, the role of Messianic sign is assigned to John rather than to Elijah and the prophets, but the Baptist's function as precursor is not denied. For the Synoptics, Isa 40:3 indicates that the Baptist's task in salvation-history is to prepare the way for the Messiah, and hence they simply cite the Isaian text instead of having it quoted by the Baptist himself. In reaction against the overemphasizing of the precursor's position Luke omits all mention of Elijah in reference to the Baptist.—J. A. S.

540. R. J. DILLON, "Wisdom Tradition and Sacramental Retrospect in the Cana Account (Jn 2,1-11)," *CathBibQuart* 24 (3, '62) 268-296.

Contemporary Wisdom speculation appears to have aided John's eschatological projection of the risen, sacramental Lord upon the traditions nurtured within his circle. Wisdom borrowings throughout the Gospel express the self-revelation of the Logos. In c. 6 an integral Wisdom-Christology traces the believer's approach to the Word, the Bread of Life. As the true bread of Wisdom, a title applied by the rabbis to the Torah, Jesus is ultimately (Jn 6:50 ff.) Eucharistic nourishment to those who have approached His banquet (cf. Prov 9) through faith. This Wisdom-Christology develops the primitive prophet-Christology present in the popular reaction noted in Jn 6:14.

There is perhaps a parallel development in the section 1:19—2:11. The Baptist denies being "the prophet"; Philip affirms that He has been found "of whom Moses wrote in the Law" (Jn 1:45). Jesus' appeals to the disciples and their responses reflect Wisdom's relations with her followers. To complete this development, the originally independent Cana tradition is added through a connective, "on the third day," which continues the eschatological overtones of the prior section. The miracle appealed to the Torah-replacement preoccupation of Johannine thought; but the redactor responsible for the Gospel's "realized eschatology" transforms the event into a sign of the sacramental culmination of the disciple's faith-approach. Jesus and His mother become eschatological figures—she of the remnant of Israel impoverished under the Torah, He of the true Wisdom whose banquet rewards the faith-response of the community He espouses. The belief produced by the sign (Jn 2:11) finds correspondence in the language of 1:47 ff. and 6:30. The conversation between Jesus and Mary connects, artificially, the event with the projected symbolism.

Thus reconstructed, the account shows that the emphasis of John's Eucharistic doctrine is upon the glorified Christ, the substance, and upon faith, the foundation, of the sacramental banquet.—Ri. J. D. (Author).

541. I. DE LA POTTERIE, "'Naître de l'eau et naître de l'Esprit.' Le texte baptismal de Jn 3,5," *SciEccl* 14 (3, '62) 417-443.

(1) In Jn 3:5 the essential question is the exact determination of the relation between the Spirit and the water. Some read the verse as saying that the Spirit is given by the water of baptism. Others explain that the Spirit is the principal cause of rebirth, the water the instrumental cause. However, an extensive exegetical tradition posits a wider separation between the water and the Spirit: "born of the water" applies to baptism, "born of the Spirit" to rebirth by faith. Finally, some modern authors think that the term "water" was not part of the text in its first stage.

(2) An analysis of the whole discourse is needed to understand the verse. The author uses varied means of composition: phrases which mark the turns

of the discourse (vv. 3,5,11), Semitic inclusion, link-words; and the discourse as a whole develops according to a familiar scheme, the alternation of a revelatory discourse and uncomprehending questions. In the light of all this, we may divide the discourse as follows: (a) introduction: the imperfect faith of the Jews (2:23—3:2); (b) first two discourses: the conditions of faith and of entry into the kingdom (3:3-4, 5-10); (c) third discourse: true faith and eternal life (3:11-21). In v. 5 the word *water* probably was not in the text in its first stage; John has added it in view of the Church's baptismal practice.

(3) Jn 3:5 must then be read as representing two successive stages of tradition. The original formula ("born of the Spirit") is to be understood in the light of the very similar logion in Mt 18:3 parr., and a number of Johannine parallels (Jn 1:13; 1 Jn 5:1, 4), that is, "born into the life of faith through the action of the Spirit." Through the addition of *hydotos kai*, John wishes to point out the two fundamental conditions for entry into the kingdom: faith and baptism (cf. Mk 16:16; Acts 8:12; Eph 1:13). This interpretation of Jn 3:5, which goes back to the second century, is widely diffused in patristic and medieval tradition.—I. dLP. (Author).

Jn 3:5, cf. § 7-545.

542. [Jn 4:1-42] J. BLIGH, "Jesus in Samaria," *HeythJourn* 3 (4, '62) 329-346.

Jn 4:1-42 is shown to be a carefully designed literary composition, centered on the pronouncement about worship in Spirit and truth. Christ resolves beforehand the problem which became acute after the conversion of Samaria (cf. Acts 8:5-17). The Samaritan interlude also has lessons for missionaries: like Christ Himself they are to draw strength from the actual doing of their task and, when it is done, they must not claim credit for themselves, but leave the assigning of rewards to God.—J. F. Bl. (Author).

543. M.-É. BOISMARD, "Saint Luc et la rédaction du quatrième évangile (Jn, iv, 46-54)," *RevBib* 69 (2, '62) 185-211.

Catholic scholars now commonly hold that the final editing of the Fourth Gospel was carried out not by St. John but by one or more of his disciples after his death. A formal analysis of certain passages in John leads to the conclusion that the final editor was none other than St. Luke. Jn 4:48-49, 51-53 and 20:24-29 contain typically Lukan vocabulary and syntax, and incorporate a theology of the relation between "signs" and faith which is Luke's, not John's. The Prologue too (Jn 1:1-18) is probably a primitive Johannine hymn worked over by St. Luke—hence the well-known Pauline traits, such as the contrast between Law and grace in v. 17. A corollary: the theology of the Fourth Gospel is not purely Johannine but partly Lukan and therefore partly Pauline too.—J. F. Bl.

544. [Jn 5:20a] C. H. DODD, "Une parabole cachée dans le quatrième Évangile," *RevHistPhilRel* 42 (2-3, '62) 107-115.

Despite the general opinion, the Fourth Gospel contains some true parables. These are frequently developed by the author into allegories. But a careful analysis can uncover the underlying parable. Jn 5:20a furnishes an example: "The Father loves the Son and shows Him all that He Himself is doing." This is a simple description of the manner in which a son fulfills his apprenticeship in his father's shop. The son closely watches his father in the manifold operations of the trade so that in his turn he may become the master workman. After Jn 5:20a the elements of the tableau become allegorized.

It would seem that the Near East trades, especially specialized ones such as those of weaver, metal worker, stenographer, ordinarily were hereditary. Oxyrhynchus papyri from the first half of the first century show that a father apprentices his son to another who agrees to teach the boy a trade "as fully as he himself knows it"—an expression which recalls Jn 5:20a.

In the religious sphere the Hermetic writings show that the relation of the teacher to the pupil is similar to that of a father to his son, and in Jewish sapiential literature the ones being instructed are addressed frequently as "my sons." In Jewish daily life a father was obliged to teach—or to have someone teach—his son a trade.

The form of the parable in Jn 5:20a is similar to that of Lk 8:10: negation; affirmation; explanation.

There is good reason, then, to believe that the parable of the Son as apprentice was not composed by the Evangelist but was drawn from the common reservoir of tradition. In fact if Jesus was at the same time a carpenter and the son of a carpenter, the passage may contain a recollection of the very words of the Master which reflect the memories of the years spent in learning the trade in Joseph's shop at Nazareth.—J. J. C.

545. [Jn 6:35-58] R. E. BROWN, "The Eucharistic and Baptism in St. John," *Proceedings of the Society of Catholic College Teachers of Sacred Doctrine* 8 ('62) 14-37.

An understanding of Jn 6 and Jn 3 is needed for a study of the Johannine sacramentary. The Eucharistic words spoken by Jesus at the Last Supper were blended with phrases from the original Bread of Life Discourse (6:35-50) and were thus introduced into c. 6. The final product in this case became a second Bread of Life Discourse (6:51-58) centered on the Eucharist but carefully paralleling the first discourse (6:35-50). The second discourse with its clear Eucharistic theme serves to bring out the Eucharistic meaning which is latent and secondary in the first discourse. For this clarification the *Sitz im Leben* may have been the Christian Passover service; the original Bread of Life Discourse (6:35-50) had its Johannine setting near the Passover, and the mention of the manna and the Israelites in the desert would make this

lection admirably suited for a Christian Passover. Naturally, the Christian feast would also re-present the Lord's action on the Passover eve before He died. In this way the liturgy may be responsible for the close juxtaposition of the Bread of Life Discourse and the Eucharistic action.

A similar process of clarification may be present in Jn 3. The burden of Jesus' words to Nicodemus concerns eschatological rebirth through the out-pouring of God's Spirit by the agency of Jesus. This theme, familiar from the OT, lay within the range of Nicodemus' understanding, whereas he could hardly be expected to grasp the idea of Christian baptism. Yet in this pericope there is a verse (3:5) which apparently refers directly to baptism. One need not on that account assume that the sentence is the work of an ecclesiastical redactor, since a secondary baptismal reference runs throughout the entire Nicodemus episode. It seems likely, therefore, that the Evangelist has intentionally clarified the underlying sacramentality of Jesus' words. In conclusion, the study of these two passages demonstrates that there is a very real Johannine interest in the sacraments of baptism and the Eucharist.—J. J. C.

546. [Jn 18:20] H. MULDER, "‘En Hij leerde in hun synagogen,'" *HomBib* 21 (7, '62) 147-151.

A discussion of the nature and arrangement of the early Jewish synagogues leads to a number of observations with relation to the preaching of Jesus in the synagogues.

547. [Jn 19:25] E. F. F. BISHOP, "Mary (of) Clopas and Her Father," *Exp Times* 73 (11, '62) 339.

Hē tou Klōpa would more naturally be rendered "daughter" rather than "wife" of Clopas. The girl would have been old enough to be an eyewitness of the Crucifixion and later could be Luke's source for the Emmaus incident (Lk 24) which she had heard from her father.—J. J. C.

Jn 20:19-23, cf. § 7-551.

Jn 21:15-23, cf. § 7-551.

Acts of the Apostles

548. P. PRIGENT, "Un nouveau texte des Actes: Le Papyrus Bodmer XVII, P 74," *RevHistPhilRel* 42 (2-3, '62) 169-174.

A comparison of the Bodmer Papyrus of Acts with the Western, Antiochene and Alexandrine texts provides these conclusions. There can be no question of a direct influence of the Western text upon our papyrus; readings which are common have been retained independently. When compared with the members of the Antiochene family, P⁷⁴ is found to be most like A. In general, our papyrus is closest to the Alexandrine group and depends more or less directly on Aleph and A. Of the MS' distinctive readings only two may have preserved the original text: possibly *hypantēsai* (12:13) and very probably *synanachythēnai* (11:26).—J. J. C.

549. S. S. SMALLEY, "The Christology of Acts," *ExpTimes* 73 (12, '62) 358-362.

Cullmann's insistence on NT Christology as a doctrine of "event" rather than "nature" warns us against reading into hints and titles in Acts a later and more explicit framework of Christology; likewise, it urges us to investigate individual verses without "unitary exegesis of them." However, a study of the kerygma, the supposed levels of Christology, and the titles of Jesus in Acts argues that the Christology of Acts is not adoptionist. The manhood of Jesus is fully presumed; in fact the name Jesus is used three times as often as Christ. Both God's raising Jesus from the dead (2:24) and the titles Christ and Lord indicate that "the theology of Acts is catholic, its Christology high." Luke then knew and used the basic materials of Christology of the Jewish-Christian world which Paul later developed and articulated.—M. A. F.

Acts, cf. §§ 7-520, 7-521.

550. K. H. RENGSTORF, "Die Zuwahl des Matthias, (Apg 1,15 ff.)." *Stud Theol* 15 (1, '61) 35-67.

To understand this account of the reconstitution of the Twelve, one must return to the Synoptic tradition about the Apostolic College. In the Synoptics the theological meaning of the Twelve is eschatological, i.e., judging the twelve tribes of Israel (v.g. Lk 22:29; Mt 19:28). Thus, historically, this act of the community was an important affirmation that their faith in Jesus, king of Israel and Savior, was unbroken. Luke, writing for mostly non-Jewish readers, thus affirms that despite Israel's rejection of Israel, and despite the dissolution of the Twelve by the defection of Judas, God still wills the salvation of Israel.

Much has been written about pre-Resurrection and post-Resurrection missions of the apostles. This stressing of the Twelve would seem to be an illogical return to a pre-Resurrection mission theology. And it would seem to be in sharp contrast with what follows in Acts: the college of Twelve virtually disappears from the picture, and the mission theology is strongly universalist. Moreover, even before the election of Matthias, Acts 1:8b has "you will be witnesses for me in Jerusalem . . . and to the very ends of the earth"—which appears to be a universalist mandate. But in fact "to the very ends of the earth" must be understood as referring to the dispersed Jews. Acts tells the story of a gradual breaking through from an Israel-centered notion of the Church, to a universalist view, culminating with Paul in Rome, able for the first time to teach "about the Lord Jesus Christ openly and unhindered" (28:31). In the Matthias story, Luke presents the community as having an imperfect understanding of its mission.

The Matthias account, in its sobriety and ponderous, considered planning, is clearly intended to contrast with the ecstasy and delight of Pentecost, which follows immediately after. In Pentecost we see the Spirit breathing where He will, and throughout Acts it is the dynamic and immediate operation of the Spirit which directs the community, always along lines it could not have

foreseen. The surprise and amazement of the apostles at Pentecost marks the radical change.

After Pentecost the college of Twelve does not simply disappear: it remains as testimony to the unbroken mission of Jesus and His Church "to the Jew first and then to the Greek" (Rom 1:16). But when James dies, there is no election of a successor, because he dies rather as an apostle than as one of the Twelve.—S. McE.

551. [Acts 2:1-13] P.-H. MENOUD, "La Pentecôte lucanienne et l'histoire," *RevHistPhilRel* 42 (2-3, '62) 141-147.

Luke has not improperly lengthened the perspective of events when he distinguishes Easter from Pentecost and when he shows that the apostles were called successively to believe that their Master was alive and then to proclaim this fact to the world. The same development is sketched by John at the end of his Gospel (Jn 20:19-23; 21:15-23). Luke, however, follows his tendency for schematized history. He presents the Spirit solely as the divine power given to the witness of Christ—and to every believer—as aid for the work to be done. Also, Luke passes over what John and Matthew have stated, namely, that the believer whom the risen Lord meets, lives henceforth by His Spirit. Thus Luke effects a foreshortening of events. In a somewhat similar way he passed over in silence the apparitions of Christ in Galilee.

But, just as there is no reason to choose between the apparitions in Galilee and those in Jerusalem because the risen Christ met His followers wherever they were, so also there is no reason to choose between the Johannine (Jn 20:19-23) and Lukan Pentecosts. Both Pentecosts express the two revelations which the disciples have received or the two experiences which they shared. From the day of His Resurrection the disciples live through the presence of Christ. From the day of Pentecost they proclaim the Resurrection to the Jews and to the world with the help of a divine power.—J. J. C.

552. [Acts 2:46] R. ORLETT, "The Breaking of Bread in Acts," *Bible Today* 1 (2, '62) 108-113.

The Eucharist, the core of the distinctly new Christian liturgy, was normally accompanied by instruction and prayers, and was the cause, experience and expression of Christian fellowship with the risen Christ.

Acts 6:9, cf. § 7-647.

553. [Acts 11:26] C. SPICQ, "Ce que signifie le titre de chrétien," *StudTheol* 15 (1, '61) 68-78.

"It was at Antioch that the disciples first began to call themselves (*chrēmatisai*) Christians." (Acts 11:26). Similar titles, formed after Latin adjectives like *Ciceronianus*, were used to express ownership or moral association, and were equivalent to a possessive genitive. *Christianoi* is probably modeled on the name *Kaisarianoi*. These were the members of the imperial household,

especially the freedmen, who became soldiers and officers of Caesar, later the public officials, and finally a quasi political party. Thus *Christianoi* designates the disciples as those belonging to Christ, His emancipated slaves, living under His influence, united to and representing Him, under oath to Him as the retainers or soldiers of the emperor, pledged to share His lot. This explains why they chose a designation based not on the personal name Jesus, nor on the title *kyrios* which was too commonplace to be distinctive, but on the royal title *Christos*. The name *Christianoi* also incorporates the cultic connotations of *Augustiniani*, designating the Christians as dedicated to the worship of the risen, triumphant Savior. The faithful are enrolled and consigned (*chrēmatizein*) to the Lord. He being the anointed one (*Christos*), they share this anointing and are set aside for His worship and service (*Christianoi*).—E. J. M.

554. [Acts 12:2] ANON., "New Testament Studies: 3. The brother of the Lord," *HibJourn* 61 (1, '62) 44-45.

A summary and a discussion of G. Schofield's *In the Year Sixty-Two. The Murder of the Brother of the Lord and its Consequences*.

555. J. BLINZLER, "Rechtsgeschichtliches zur Hinrichtung des Zebedäiden Jakobus (Apg xii 2)," *NovTest* 5 (2-3, '62) 191-206.

James' death is usually ignored in the commentaries and the NT itself seems to regard it as unimportant. But many questions remain, chief of which is what court judged and sentenced him and who carried it out. At first sight it seems to be Agrippa I. But according to Sanh II 3a, the Sanhedrin, not the king, had the power. The conclusion must be that either Agrippa ignored the law or Acts is wrong. From non-biblical sources it is clear that only the Sanhedrin had the power to act. To the author of Acts, Agrippa I must have personified the Sanhedrin. In addition, Agrippa may have been in the forefront of the action against James. But why death and why the sword? In Deut 13:7-18 there are laws which require death by stoning for one who entices anyone to idolatry and death by the sword to anyone who entices whole cities to idolatry. James must have done the latter. The execution probably was not by beheading but by bodily blows.—D. C. Z.

556. A. BÖHLING, "Zum Martyrium des Jakobus," *NovTest* 5 (2-3, '62) 207-213.

Recent scholarship has been stirred into interest in James through the discovery at Nag Hammadi, where the name appears (James the righteous one) along with other favorite characters. One of the MSS deals with the trial and martyrdom of James in a way that recalls the testimony of Hegesippus and raises the question of dependence of both writers on the same or very similar traditions. James' death has strong Messianic overtones and a detailed analysis of an address purportedly delivered by James prior to his death recalls

the martyrdom of Stephen in the book of Acts. Both must be classed as instances of a definite form in the martyr traditions. There are implications for the literary sources of Acts.—D. C. Z.

557. [Acts 15] V. KESICH, "The Apostolic Council at Jerusalem," *St. Vladimir's Seminary Quarterly* 6 (3, '62) 108-117.

The events which preceded the council, its work and decisions are discussed. In conclusion, certain characteristic features are pointed out that may be helpful for a deeper understanding of primitive Christianity.

558. E. RAVAROTTO, "De Hierosolymitano Concilio (Act. Cap. 15)," *Antonianum* 37 (2, '62) 185-218.

Recent criticism of Acts 15 emphasizes literary and historical questions. While this approach is important and altogether necessary, it should not obscure the theological content of the pericope. One should be careful to bear in mind the general view of the author. The fundamental theses which Paul expresses in Galatians and Romans concerning the abrogation of the Mosaic Law, justification by faith and not by the works of the Law, salvation through Christ, are truths which Luke shows to have been recognized and proclaimed at the Council of Jerusalem just prior to Paul's writings. These articles of faith, according to Luke's account, were declared to have been divinely revealed (15:7-11; cf. 15:28) by the Church through Peter. Thus the chapter witnesses to the primacy of Peter, the infallible magisterium and conciliar definitions which are both disciplinary and dogmatic. The assembly at Jerusalem, *Petro praesedente*, stands as a model for other ecumenical councils. It is characterized by freedom of speech, justice and charity.—D. J. H.

559. [Acts 15:19-20] T. FAHY, "A Phenomenon of Literary Style in Acts of Apostles," *IrTheolQuart* 29 (4, '62) 314-318.

In speaking about the decree of the Council of Jerusalem, Acts has several statements which admit of two different versions. Each version is different in meaning and yet each is valid from the linguistic and grammatical point of view. According to one set of meanings, the Council lays down strict prohibitions; according to the other set of meanings, a letter is sent with regard to certain practices. In the case of any author such persistent ambivalence would scarcely be explained by mere coincidence; and certainly not in the case of Luke who had full knowledge of the facts and was an acknowledged master of Greek prose.—J. J. C.

EPISTLES—APOCALYPSE

Paul

560. B. M. AHERN, "Realismo de la unión del cristiano con el Cuerpo de Cristo," *Selecciones de Teología* 1 (1, '62) 17-21.

Digest of an article in *CathBibQuart* 23 (2, '61) 199-209 [cf. § 6-189].

561. B. ARRIBA Y CASTRO, "San Pablo en España," *CultBib* 19 (184, '62) 176-178.

The year 1963 will mark the nineteenth centenary of St. Paul's arrival in Spain. That the Apostle's desire to visit Spain mentioned in the Epistle to the Romans was historically realized is clearly attested by the First Epistle of Clement of Rome and the Muratorian Fragment.—M. A. F.

562. L. CERFAUX, "La salvación en S. Pablo," *Selecciones de Teología* 1 (2, '62) 31-37.

Digest of an article in *Divinitas* 5 (1, '61) 88-114 [cf. § 6-492].

563. P. DACQUINO, "De Christo capite et de Ecclesia eius corpore secundum S. Paulum," *VerbDom* 40 (2, '62) 81-88.

A study of the metaphors, "head" and "body," in the Epistles to the Colossians and to the Ephesians leads to the following conclusions. (1) Paul's doctrine concerning the Church as the body of Christ precedes these epistles. (2) The formula, "Christ, head of the Church" (in the moral sense) is meant to express, in opposition to Colossian errors, Christ's pre-eminence, especially in His community. Its formulation is completely independent of the doctrine which identifies the Church with Christ's body, a fact which explains why the same formula is missing in prior epistles. (3) The title, *kephalē*, extends beyond merely the Church on earth, referring also to the angels (Col 2:10). When used in reference to the Church, more is intended than the physical relationship of head to body as understood by Galenus. (4) Consequently, a perfect continuity throughout all the epistles is maintained regarding Paul's doctrine of the Church as the body of Christ. Thus, too, the authenticity of Colossians and Ephesians is strengthened under a new heading.—E. J. C.

564. N. A. DAHL, "In welchem Sinne ist nach dem NT der Getaufte gerecht und Sünder zugleich?" *Lutherische Rundschau* 12 (3, '62) 280-295.

According to Paul the baptized person is *simul justus et peccator* because his justification is and remains an "alien" justification by faith. Also the baptized person has no proper justification or wisdom; only through the presence and assistance of Christ and His Spirit can the baptized live justified before God. Despite the sacrament of rebirth the Christian remains carnal. He is exposed to temptation and often sins. Though Paul accepts this fact of sin, he preaches the necessity of fighting against it. This struggle will involve penance for sins committed. But the renewal consequent upon the act of turning back to God is in no way, for Paul, a reproduction of the original rebirth.—E. J. K.

565. P. DELHAYE, "L'exigence chrétienne chez Saint Paul," *AmiCler* 72 (June 28, '62) 401-409; (July 12, '62) 433-441.

St. Paul clarifies in four ways the need and meaning of moral endeavor. (1) The moral life is first of all a submissive attitude to the gospel message, or

more precisely to the person of Christ Himself. The work of salvation becomes an identification with Christ in whom law finds its intelligibility and fulfillment in love. (2) The Christian lives in expectation of Christ's return. When Paul writes that we are saved in hope he means that on the one hand we already share in divine life through grace, and yet must await Christ in tribulation. All suffering should be assumed in the joyful *élan* which raises us to God. (3) Moral behavior can be viewed as an attempt to reproduce in ourselves the dominant characteristics of Christ which ultimately are reduced to charity. Morality then is man's complete valorization of the image of God which he is by nature. (4) Most important, morality must be understood as a life of union with Christ wherein the Christian is transformed by God's action. "For you have died, and your life is hid with Christ in God" (Col 3:2).—G. P.

566. G. T. MONTAGUE, "The Growth of Faith, Hope and Charity According to Saint Paul," *AmEcclRev* 147 (5, '62) 308-318.

According to Paul Christian growth can be reduced to a growth in and by faith, hope and charity. Other NT writers also speak of various features of these virtues. The author of the Epistle to the Hebrews will speak of the plenitude of faith and hope and of the paroxysm of charity. John will speak of the victory faith wins, of hope that inspires striving for holiness, and of the signs of perfect charity. Thus a structure of moral and spiritual theology is taking shape, and the great theologians, especially St. Thomas, will do nothing more than apply the tools of philosophy to Paul's thought when they write about the increase of charity and the information of the virtues.

It should be remembered, however, that it was Paul who first perceived in these virtues the definition of the Christian life (a life which is divine because it is a union with Christ and the Father in the Holy Spirit). The Apostle saw that growth in these virtues is properly speaking growth in the divine life. That is why progress in faith and love means Christ Himself dwelling ever more deeply in the soul of the Christian, preparing the definitive reunion which hope makes the believer long for and patiently await.—J. J. C.

567. G. T. MONTAGUE, "Paul's Teaching on Being and Becoming in Christ," *Bible Today* 1 (2, '62) 78-85.

"Being" in Christ necessarily involves "becoming" in Him, and the growth of Christians must be continual because they are under the progressive influence of Christ.

568. D. M. STANLEY, "Judaism and Christianity," *Thought* 37 (146, '62) 330-346.

Judaism, the heir of Israel in exile, finds its noblest expression in the ideals represented by Judas Maccabaeus. However, religion tended to fuse with politics, and the functions of prophecy were replaced by devotion to the Law. The result was an austere asceticism, a lively if earthly Messianism, a jealous separatism—all incarnate in Saul of Tarsus prior to his conversion. Jesus

during His earthly life preserved the best in Judaism as can be seen in the Sermon on the Mount. In His hints to the disciples about the conversion of the *goim*, He does not seem to have advanced much beyond the prophets.

In Paul's letters, we find what seems a very different conception of Christianity in which faith, not the works of the Law, constitutes the basis of man's justification. How resolve the apparent antinomy between Paul and Jesus? Three major influences account for the development represented in the Pauline letters, which is seen to be in perfect conformity with Jesus' teaching.

(1) The events of the first Pentecost transformed Jesus' disciples into the Church. The presence of the Spirit taught them that they were the New Israel, that Israel's religious history had reached its consummation in "the last days," and that Jesus was truly Son of God. They proclaim their new faith in the kerygma and live a truly Christian life—but within the framework of Judaism.

(2) Stephen saw the incongruous character of this situation, realized that by the will of Christ the Church was to assert her independence of Judaism and appear *visible* in the world. His death for this ideal led to the first missionary attempts of the Hellenists and the founding of the Antiochian community, whence radiated the genuine missionary spirit.

(3) Paul, trained by Barnabas at Antioch, became the great Apostle of the *goim*. His encounter with the essentially irreligious Greek spirit taught him to adapt Christianity to a new culture. He came to see the period between Jesus' first and second Coming as the era of the Church's evangelical activity; and developed a theology which set Moses and the Law below the divine promises to Abraham, who thus appears as father of all believers. Through Stephen's ideals and his own missionary life, Paul saw the logic inherent in Jesus' teaching with regard to Judaism.—D. M. S. (Author).

569. R. RUIZ, "San Pablo y Roma. Jornadas romanas del apóstol de las gentes," *CultBib* 19 (183, '62) 67-85.

570. J. SERRA VILARÓ, "San Pablo en Tarragona," *CultBib* 19 (184, '62) 179-183.

Paul's evangelization of Tarragona is recorded in Christian literature.

Paul, cf. § 7-638.

Romans, 1-2 Corinthians

571. S. GONZÁLEZ, "Israel y la epístola a los romanos," *CultBib* 19 (185, '62) 220-234.

572. J. LORTZ, "Luthers Römerbriefvorlesung. Grundanliegen," *TrierTheolZeit* 71 (3, '62) 129-153; (4, '62) 216-247.

The fundamental concepts of sin and justification in Luther's *Römerbriefvorlesung* are not easily analyzed due to the author's complexity of thought and expression. Whence a systematic study of the contextual difficulties and formal peculiarities of the *Vorlesung* is presented as a background for the investigation

of the concepts of sin, *theologia crucis*, justification and charity. The analysis of these concepts reveals that sin is understood as being so very much a part of even the believer that it is never completely destroyed in the sense that the "*diligere deum 'omnibus viribus'*" would be realized. On the other hand, the *peccatum manens* does not prevent the actual union of the believer with Christ. Through his faith, which is Christ's faith, the believer is united to Christ's redemptive death and therein accepts the condemnation of his sin in the sentence of God. There results an internal change in the believer, and he is justified before God in the love of God. Such a presentation remains within Catholic doctrine.—E. J. K.

573. A. VIARD, "Le Salut des croyants d'après l'Épître aux Romains. De la justification au salut," *AmiCler* 72 (Apr. 26, '62) 257-259; (May 31, '62) 346-352; (July 19, '62) 461-464; (July 26, '62) 476-478; (Aug. 9, '62) 497-500; (Sept. 27, '62) 561-566.

Paul's Epistle to the Romans besides indicating conditions necessary for salvation describes in detail the sinful world and evil forces arrayed against the believer. At the same time, however, the Epistle stresses God's power to achieve in man a full realization of the forces of salvation. Baptism is the expression of faith, man's response to God's call. What believers already possess in faith is also a pledge of future glory. Now if the believer is justified by faith, he is saved only in hope, since obstacles threatening to compromise his salvation continually loom up before him. Salvation depends above all on God who really wants the salvation of believers and who never ceases to form within men the image of His Son. The Holy Spirit, knowing man's needs, acts to save mankind because of the love of God He finds in man. Yet God can save only those who belong to Him. Knowing God is not enough. Man must actually renounce sin and live according to the new life inaugurated in baptism. Any return to sin is an alienation from God. The man who sins lacks living faith, for what is expected of the believer is fidelity, an expression of a living faith, the requirement for salvation.

This fidelity is expressed in man's service of God and likewise in the service of one's neighbor. Works are necessary, but "no one can be justified by the works of the Law." Faith and works are complementary, not opposed, for works are the proof of faith and fidelity. In this way the believer is certain of sharing in the glorious resurrection and in the glory of a transformed world where God will be Savior of all believers, Jew and Gentile alike.—G. D'A.

574. [Rom 4] E. JACOB, "Abraham et sa signification pour la foi chrétienne," *RevHistPhilRel* 42 (2-3, '62) 148-156.

In the Bible and in Jewish writings two features about Abraham are emphasized: God chose him, and he obeyed God. Legend and hagiography have developed at length the faith and obedience of the patriarch. But the true importance of Abraham lies in his fatherhood. With him the Israelites, his sons, are in a sense identified, and in his history they read their own. The one

word, therefore, which epitomizes Abraham as portrayed in the OT is "father"; and this fatherhood of blessing extends to Israel and through her to all the nations of the earth. The history of Abraham, as well as the blessing itself, exemplify this universalism.

When Paul in two pericopes (Rom 4; Gal 3) treats of Abraham at some length, he closely follows the line marked out by the OT. Less prominence is accorded to the patriarch's faith and obedience than to his role as a father who inaugurates a history which is that of the salvation of all mankind.

By making his fatherhood the cardinal feature in Abraham, we overcome the antithesis between faith and works and the opposition between Paul and James concerning the patriarch's role (Jan 2:23). Abraham was father in virtue of a divine blessing which he would have quickly lost, had he not done everything to retain that blessing. Moreover, all that the Israelite faith expected of God is expressed in the terms "God of Israel," "God of Abraham": His control over history and His lordship over the life of every believer. Finally, the unity of biblical revelation, a blessing which extends to all men, a vision of one fold under one shepherd—these are themes which can nurture the faith of Christians, children of Abraham.—J. J. C.

575. S. LYONNET, "L'histoire du salut selon le chapitre VII de l'épître aux Romains," *Biblica* 43 (2, '62) 117-151.

There are two different ways of understanding the history of salvation described by Paul in Rom. 7. St. Augustine, followed by all medieval theologians, believes that Paul is speaking of himself and his personal experiences. But from v. 14 onward Paul is certainly not speaking of himself as a regenerated Christian. Nor is he speaking of his experiences before his conversion. Others are of the opinion that Paul is representing a young Israelite who, after some years of innocence, makes his first contact with the Law which arouses his concupiscence and thus leads him to sin. All these interpretations ignore the historical development of the history of salvation which is characteristic of Romans. Some interpreters recognize three stages: before the Law; under the Law; in Christ. A more modern approach, in conformity with the doctrine of the ancients, distributes the three stages differently: from Adam to the Mosaic Law; from the Mosaic Law to Christ; after Christ.—P. P. S.

576. S. LYONNET, "Quaestiones ad Rom 7, 7-13," *VerbDom* 40 (4, '62) 163-183.

An examination of the main exegetical problems of Rom 7:7-13 shows how Paul arrived at his view that the Mosaic Law was a temporary institution—namely, by reflection on the story of the Fall in Gen 3. "Law" in this part of Romans does indeed refer to the Mosaic Law, but not to the specifically Mosaic parts of it; 7:7 shows that Paul had in mind the permanent ethical content of the Law. Earlier Jewish authors had used "law" in a sense broad enough to include the Noachic commandments and the precept given to Adam in paradise. Psychological and historical explanations of the *egō* in this

passage are to be rejected, for Paul is speaking in the person of Adam. The commandment "Thou shalt not covet" (v. 7b) does not exclude this paradisiac interpretation, because Eve did covet the forbidden fruit. In v. 9a "I once lived without law" is best understood of Adam before the Fall. Thus Gen 3 reveals the place of law in salvation-history: its function is to reveal the death-bringing power of sin.—J. F. Bl.

577. W. KEUCK, "Dienst des Geistes und des Fleisches. Zur Auslegungsgeschichte und Auslegung von Rm 7,25 b," *TheolQuart* 141 (3, '61) 257-280.

Because the words seem to interrupt the orderly progress of Paul's thought, this half verse has always presented special difficulties of interpretation. In the first part of the verse the Apostle speaks of man as freed from the law of sin through Jesus Christ. And a similar thought is found in the following verse (8:1) which insists that there is now no condemnation for those who are in Christ Jesus. But in 7:25b Paul says, "with my flesh I serve the law of sin."

The Fathers and commentators both ancient and modern have in general understood 7:25b as a summary of 7:14-23. The break in the thought is either passed over in silence, or there is mention of a possible displacement of interpolation. Only Didymus of Alexandria seems to have the key to the problem in his suggestion that the words should be understood not as a statement but as a question. According to this interpretation 7:25b commences a new section which deals with the redeemed man. "Am I then . . . serving the law of the flesh? [Not at all!] There is therefore now no condemnation for those who are in Christ Jesus" (7:25b—8:1). Among modern scholars O. Karrer, *Das Neue Testament übersetzt und erklärt*, 3rd ed. (1959) also translates 7:25b as a question.—J. J. C.

Rom 8:15, cf. § 7-581.

578. F. NEUGEBAUER, "Zur Auslegung von Röm. 13, 1-7," *KerDogma* 8 (3, '62) 151-172.

E. Käsemann's essay, "Röm. 13, 1-7 in unserer Generation," *ZeitTheolKirche* 56 (3, '59) 316-375 [cf. § 4-725], represents the last link in a tradition of interpretation which may be summarized as follows: (1) the content of the exhortation is typically Jewish; (2) the eschatological motivation is specifically Christian.

(1) Jeremiah commands subordination under a specific foreign power; Daniel distinguishes between kings who honor God and those who do not; Enoch could endure the installation of a Gentile king only in looking forward to his removal. None of them, however, demand obedience just because authority exists. Jewish exhortation is either for martyrdom or for a holy war. Since there is no question of this in Rom 13:1-7, the passage is not typically Jewish.

(2) If Christian eschatology is characterized by the expectation of the immediate end, then Rom 13:1-7 cannot be understood on this basis. Jesus

does not command indifference toward this world. Paul sees in earthly authorities the will of God which must be obeyed. Rom 13:7 even refers to Mk 12:17. Thus the content is typically Christian.

Cullmann's view that the *exousiai* refer not only to the empirical authorities but also to angelic powers behind them is to be rejected. His linguistic argument is invalid. Moreover, his demonstration from the history of religions about the national angel is irrelevant, especially since the Jews would strictly separate the heavenly and earthly spheres. His theological argument, namely, that the eschatological triumph of Christ over the angelic powers is a decisively important dogma, overlooks the fact that this leads, in Ephesians and Colossians, to the admonition not to serve them but to fight against them—an admonition which cannot be combined with Rom 13:1-7.—W. C. L.

1 Cor 15:55-56, cf. § 7-448.

Galatians—Hebrews

579. C. MASSON, "Das Neue Testament Deutsch," *RevThéolPhil* 12 (3, '62) 192-194.

The new features are pointed out in the recent edition of *Das Neue Testament Deutsch. Die kleineren Briefe des Apostels Paulus* (1962). Four of the commentaries are new (Ephesians, Colossians, Philippians, Philemon; Galatians has been revised; Thessalonians remains almost unchanged. In Galatians, P. Althaus has added a commentary on 2:14-21 which shows profound knowledge of the doctrine of justification by faith. According to Conzelmann, Ephesians and Colossians are the work of a disciple of Paul, and the idea of the Church as the Body of which Christ is the head originated in Gnostic speculation on the *Urmensch*. Philippians, according to G. Friedrich, was written during an Ephesian captivity and was originally composed of two letters. Philemon, he believes, was not a private letter but one whose subject matter concerned the Church as a whole. A. Oepke defends the authenticity of 2 Thessalonians. He has added an excursus on "Paul and Judaism" and another on the "Expectation of the Parousia in the Earliest Letters of Paul."—J. J. C.

Gal 3, cf. § 7-574.

580. [Gal 3:27-28] A. M. LINDEBOOM, "De kinderdoop in de brief aan de Galaten? (II)" [Infant Baptism in the Epistle to the Galatians], *HomBib* 21 (10, '62) 225. [Cf. § 7-221.]

J. Jeremias, in a private letter, has taken exception to the opinion that there is an allusion to circumcision in Gal 3:27-28. The expression *arsen kai thēlu* is derived from Gen 1:27. This does not mean that J rejects the significance of the pericope for infant baptism. He states that Gal 3:28 refers to the whole community as the new creation. And, as one knows, each individual receives a share in the new creation through baptism. Hence it would seem that J admits that the passage bears witness to infant baptism about the year A.D. 50. While the expression *arsen kai thēlu* seems to be directly dependent on Gen 1:27b

and not on the terminology of circumcision, nevertheless it remains possible, in view of the context, that an allusion to circumcision is to be found in the pericope.—E. J. K.

581. K. ROMANIUK, "Spiritus clamans (Gal 4,6; Rom 8, 15)," *VerbDom* 40 (4, '62) 190-198.

The reference to the "Spirit crying out" (*pneuma krazon*, a NT *hapax legomenon*) in Gal 4:6 has parallels in rabbinic literature, where the formula "But the Holy Spirit cried out" is used for introducing OT quotations. In Gal 4:6 (cf. Rom 8:15; 9:27) it introduces the cry "Abba." Paul may have adopted it from the Judaizers in Galatia.—J. F. Bl.

Ephesians, cf. § 7-563.

582. D. PRIERO, "Un perchè nella Redenzione. . . . *Ut ne quis gloriatur* (Efes. 2,8)," *PalCler* 41 (Aug. 1-15, '62) 809-823.

In creating man God proposed to make him share His own life in a supernatural way, and this plan was to be realized in the Incarnation of the Son. Foreseeing the fall of man, God decreed the redemptive death of His Son, thus manifesting His ineffable goodness and showing man that he has no reason for boasting.—J. J. C.

Colossians, cf. § 7-563.

583. [Col 2:4—3:4] S. L. JOHNSON, "Beware of Philosophy," *BibSac* 119 (476, '62) 302-311.

The philosophy to which Paul refers in Col 2:8 was most likely a form of Gnostic Judaism, inadequately influenced by the revelation of God in Christ.

584. [2 Tim 2—3] P. J. BROPHY, "Perseverance," *Doctrine and Life* 12 (10, '62) 509-517.

The Christian must avoid a Pelagian form of optimism influenced by the current belief in the perfectibility of man and pray for final endurance which is God's special bonus to those who trust in Him.

585. [Tit 2:11-15] K. SULLIVAN, "The Goodness and Kindness of God our Savior," *Bible Today* 1 (3, '62) 164-171.

The readings of the first two Christmas Masses in the Catholic liturgy (Tit 2:11-15; 3:4-7) are explained against the broader background of the Epistle.

586. ANON., "The Epistle to Philemon: An Expanded Paraphrase," *Evang Quart* 34 (4, '62) 221-222.

587. W. STOTT, "The Conception of 'Offering' in the Epistle to the Hebrews," *NTStud* 9 (1, '62) 62-67.

The meaning of "offering" in Hebrews is clarified by a comparison with the

OT. For example, in the ritual of the Day of Atonement the technical term for offering (*hiqrîb*) only occurs before the bullock and the goat were slain. But in the description of the entrance into the Holy of Holies, not this term but only non-sacrificial terms are used. This choice of words suggests that Christ's death and not the Ascension was His "offering." Furthermore, on the Day of Atonement the linen garments used only for the expiation were laid aside by the high priest before he offered the evening incense. Similarly Christ's entrance into heaven to make intercession for us may correspond to the final offering of the evening incense.

One might ask how Christ seated at the right hand of God (9:24) as mediator of a New Covenant (9:15) makes intercession for us (7:25). The answer seems to come from 2 Sam 7:1 ff. In response to the New Covenant promised by God (2 Sam 1:18) David goes in to "sit before the Lord" and to claim that God will confirm the Covenant which He has promised (cf. 2 Sam 7:24, 26, 27, 29). "It is a curious fact that this is the only passage in the Scriptures where prayer is spoken of with the posture of sitting. The picture, then, is of David as king seated before Jehovah and claiming that the Covenant which has been promised shall be fulfilled. Thus it would seem that the picture in the writer's mind is that of a royal priest who is seated, as David was, before God, not pleading a sacrifice, but 'having accomplished' already the 'cleansing', mediated the New Covenant and now seated in royal state and claiming the fulfilment of the Covenant promises for his seed." Clearly, therefore, the idea of our Lord as offering Himself or His blood on a heavenly altar is quite absent from the Epistle.—J. J. C.

588. A. VANHOYE, "De structura litteraria Epistolae ad Hebraeos," *VerbDom* 40 (2, '62) 73-80.

Contrary to the methodology of logic, literary method deals not with arguments deduced from concepts, but with those based on literary form. And though many authors, such as T. Haering, have used the former method, the latter is more suited to the Epistle to the Hebrews. Our method is essentially L. Vaganay's, but with a few changes. A more precise investigation demands the use of more indexes, should apply to smaller subdivisions, and, at the same time, be confirmed by the inner logic of the letter. Six kinds of indexes reveal the structure of the letter: (a) foremention in each section of the succeeding section; (b) repetition of inclusive words or phrases; (c) use of the *mot-crochet*; (d) use of significant words proper to particular sections; (e) alternation between the declarative and hortatory moods; and, (f) symmetrical arrangement. Thus we find the *genus litterarium* more clearly established; the main argument is more readily perceived; the moment of various themes and the formulation of the author's theology is more securely distinguished. Christology is central and is evident in the three principle themes, the sacrifice of Christ, which is dominant, and the two which are subordinate to this, the themes of covenant and eschatology.—E. J. C.

589. G. FRIEDRICH, "Das Lied vom Hohenpriester im Zusammenhang von Hebr. 4:14—5:10," *TheolZeit* 18 (2, '62) 95-115.

Heb 5:1-10 does not cast the priesthood of Jesus in the mold of the levitical priesthood. This section rather presents the contrast between the two which is developed in c. 7 and thus contributes to the prevailing intention of 4:14—5:10. One can discern in 5:7-10 a primitive *Christos*-hymn which evidences existing belief in the essentially superior priesthood of the exalted Christ. The humiliation-exaltation theme of these verses resembles the thought in Phil 2:6 ff., and the association of baptism with Christian priesthood in 1 Pt 2:9 (cf. 3:21 f.) confirms the likelihood of a hymn in praise of the humiliated and exalted high priest, sung by the community over the newly baptized.

Several items confirm the hymnic character of 5:7-10 and its baptismal *Sitz im Leben*. These verses also present linguistic anomalies, a further indication of a tradition received by the author. Discernment of the poetic structure helps us to separate later additions from the hymn. What remains is a two-strophe hymn, with corresponding stichs, cited to support an already clear assertion of the essential superiority of the priesthood of Jesus.

The major preoccupation, therefore, of 4:14—5:10 is to anticipate c. 7 by contrasting the high priest of Israel with the new and eternal high priest. This new figure is the Son who is without sin, not characterized by the "weakness" which made daily sacrifice necessary (5:3; cf. 10:11 ff.). He is the personage who is raised to the dignity of the priesthood by the One who, in the hymn's words, heard His cry, exalted Him, and proclaimed Him high priest.—Ri. J. D.

Catholic Epistles—Apocalypse

James, cf. § 7-448.

590. C. ERNST, "The Date of II Peter and the Deposit of Faith," *ClerRev* 47 (11, '62) 686-689.

Relying upon K. Rahner's exposition of biblical inspiration the author suggests that both inspiration and revelation came to an end with the close of the apostolic age "but not necessarily at the moment of clock-time when, say, John expired."

591. [1 John] J. ALFARO, "Conocimiento de Dios en San Juan," *Selecciones de Teología* 1 (2, '62) 63-66.

Digest of an article in *VerbDom* 39 (2, '61) 82-91 [cf. § 6-238].

592. P. BRATSIOTIS, "L'Apocalypse de saint Jean dans le culte de l'Eglise Grecque Orthodoxe," *RevHistPhilRel* 42 (2-3, '62) 116-121.

One may say that the Orthodox Church with its intensively eschatological character and with its emphasis on the Resurrection of the Lord and on the expectation of the end—two central themes of the Apocalypse—lives in the atmosphere of this profound and mysterious book.

593. G. B. CAIRD, "On Deciphering the Book of Revelation: I. Heaven and Earth," *ExpTimes* 74 (1, '62) 13-15.

Like the military staff officer who records on a map the movements of troops in the field, John records the earthly war between the kingdoms of God and Satan in terms of heavenly symbolism. He shares with the Jewish apocalyptic writers the notion that in heaven there is a representation of earthly events, but unlike them he is a true prophet, one who has been admitted to the counsels of God. Through the web of multiplied symbols he warns his readers of coming persecution of Christians by Rome: "... the concrete earthly reality underlying John's visions is as narrow as the walls of a Roman courtroom where a small company of Christians are on trial for their lives." His method is to strengthen the victims of the persecution of Domitian by giving them a glimpse of the ultimate total victory over Satan.—G. W. M.

594. G. B. CAIRD, "On Deciphering the Book of Revelation: II. Past and Future," *ExpTimes* 74 (2, '62) 51-53.

Though Revelation deals with both past and future events in its visions, it is difficult to draw a clear line separating the two times. Such a line must be drawn, "not at the obvious break in the literary structure, but immediately before each reference to the coming martyrdom." John warns only about the coming persecution, not about a succession of calamities to precede it. He uses the setting of woe and calamity, however, to show that God allows a persecution (1) because of His infinite mercy—in allowing time for repentance He permits suffering—and (2) because of His infinite holiness—evil must run its course and be defeated by loyalty and faith.—G. W. M.

595. G. B. CAIRD, "On Deciphering the Book of Revelation: III. The First and the Last," *ExpTimes* 74 (3, '62) 82-84.

It is argued here "that Biblical eschatology is a characteristic product of the Semitic mind, which only Gentiles or pedants would dream of taking literally; that its primary concern is not with the future but with the present; and that it is in fact a figurative way of interpreting current history." In biblical language which admits of both literal and symbolic interpretations, the literal is by no means always the original one. Some of the curious inconsistencies of eschatology may be explained by the paratactic nature of the Hebrew language. Prophetic eschatology envisioned both an historical crisis and the absolute crisis of divine judgment but tended to let the two coalesce, and the prophets' eschatology was therefore always a realized one. The apocalyptic eschatology of Revelation similarly envisioned, not the end of the world, but the coming persecution in which the final judgment of God was embodied.—G. W. M.

596. A. FEUILLET, "Interpretaciones del Apocalipsis," *Selecciones de Teología* 1 (1, '62) 31-37.

Digest of an article in *AmiCler* 71 (Apr. 27, '61) 257-270 [cf. § 6-239].

Apocalypse, cf. §§ 7-651, 7-652.

597. [Apoc 1:4] J. D. ROBB, "*ho erchomenos* ('Who is to Come'—N.E.B.)," *ExpTimes* 73 (11, '62) 338-339.

The preferred translation would be He "who is coming," since Jesus is always coming into the hearts and lives of His followers.

598. [Apoc 6:2] Z. C. HODGES, "The First Horseman of the Apocalypse," *BibSac* 119 (476, '62) 324-334.

The rider is not, as many dispensational expositors hold, Antichrist but Christ; and this latter interpretation "harmonizes more consistently with the dispensational system revealed in prophecy."

599. [Apoc 6:11] W. C. VAN UNNIK, "Le nombre des élus dans la première épître de Clément," *RevHistPhilRel* 42 (2-3, '62) 237-246.

The expression "the number of the elect" occurs in 1 Clement for the first time in 2, 4 which states that the elect are to be saved with mercy and *syneidēsis*. The passage is evidently a prayer as shown by the parallel in 59, 2. The sense of the verse and the origin of the idea of the number of the elect are disputed.

As for the origin, the concept is attested in Apoc 6:11; 7:4; in Justin's *Apology* 45; *Didascalia* 21; *Apostolic Constitutions* 8, 22, 3; 8, 5, 6. Jewish writings also bear witness to the same theological belief so that Clement is using an idea which early Christianity borrowed from Jewish eschatology.

The gist of Clement's thought seems to be: God has fixed the number who will be elect; once this number is attained, the end will come; but those who are elect must first pass through the Messianic sufferings, the time of oppression. For that reason prayer should be offered that God by His protection may keep the number of the elect intact during the days of persecution and apostasy. In 2, 4, therefore, the "mercy" mentioned is on the part of God, and the *syneidēsis* is man's obedience to the will of God.

It has been claimed that a fixed number of the elect would mean a predestination hardly reconcilable with the moral exhortations so characteristic of the letter. This objection does not hold, for in urging the Church to be united the number of the elect is mentioned because those who are wounding charity are really fighting against the divine plan. Exhortations to conversion, humility, etc., are in full accord with the will of God because these exhortations aim to create the moral climate needed to keep intact the number of the elect.—J. J. C.

600. G. RINALDI, "Il raduno nel cielo (Apoc. 9,1-4)," *BibOriente* 4 (5, '62) 161-163.

601. A. ROETS, "Een vrouw omkleed met de zon . . . Maria en de kerk in de Apocalypse 12" [A Woman clothed with the Sun . . . Mary and the Church in Apoc 12], *CollBrugGand* 8 (3, '62) 332-360.

The twelfth chapter of the Apocalypse deals with the persecutions of the Church. The chapter is studied in three parts:

(1) A general interpretation of the chapter. It is composed of three pericopes (vv. 1-6; 7-12; 13-18): the first two describe the enmity of the dragon for the child and the crushing of his power by the archangel Michael; the third tells how Satan's fall brings about a renewal of the struggle, in the form of a persecution of the Woman, on earth.

(2) The identity of the Woman. Primarily the Woman signifies a collective entity; she symbolizes the Church, continuation of Israel. In her are realized the prophecies of the daughter of Sion who gives birth (Isaiah). According to Feuillet, the pains of childbirth in Apoc 12:2 must be understood as the suffering of Calvary, which is for Christ the passage toward His Resurrection, and for the Church the condition of her expansion. But the Woman has a more complex signification: she also designates Mary, mother of the Child-Messiah and mother of the Christian people ("the rest of her children," 12:17). This interpretation is confirmed by Gen 3:15-16, the oracles of Isaiah, and especially by Jn 19:25-27.

(3) The relation between Mary and the Church. In the light of Apoc 12, Mary is to be considered as the type of the Church because of her role as mother, because of her association with salvific work of Christ, because she was the object of the devil's attacks, and because of her glorification.—I. dIP.

BIBLICAL THEOLOGY

602. F. J. CWIEKOWSKI, "Biblical Theology as Historical Theology," *CathBib Quart* 24 (4, '62) 404-411.

A clearer grasp of the character of biblical theology may be gained by employing C. Journet's distinction between speculative and historical theology. The former treats of the internal relationships of revealed truths, the latter of their "genetic ordering," i.e., of their gradual unfolding in history. Biblical theology is that part of historical theology which seeks to understand the Scriptural doctrine of God and His relations with men and the world, and to express this understanding through and in a synthesis of biblical categories. Thus understood, biblical theology is not simply a section of positive theology. While intending to aid speculative theology in its function of topological exposition (= positive theology), biblical theology does not exist solely for that purpose. It is a true theology in its own right, one of the parts of historical theology.—C. E. G.

Church

603. P.-Y. EMERY, "L'unité des croyants au ciel et sur la terre. La communion des saints et son expression dans la prière de l'Église," *VerbCaro* 16 (63, '62) 1-240.

The entire issue of the journal is given to E's treatment of the unity of the faithful in heaven and on earth and its expression in the prayer of the Church.

The first five chapters deal with unity; the next four with prayer; and the concluding chapter is devoted to the communion of the saints and the Eucharist. Special attention is given in c. 6 to the prayer of the saints in heaven in the intercession and the unique mediation of Christ.—J. J. C.

604. C. HOFSTETTER, "La primauté dans l'Église, dans la perspective de l'histoire du salut," *Istina* 8 (3, '61-'62) 333-358.

The traditional apologetic for the Roman primacy will be richer if we remember that the Church is the New Israel and can be understood fully only in continuity with the Old Covenant. Jesus as Christ is the king of Israel. Under this title He died for us. Christ made Simon His representative on earth as the first of a college of twelve, all of whom were equally His representatives. The Twelve are clearly related to the twelve tribes of Israel (Mt 19:28; Lk 22:30). As one of the Twelve, Peter can be considered first among equals. But in the NT context a purely honorary precedence with no correspondence to a real function in the Church is inconceivable. Even Jesus refused to be honored with the title Rabbi (Mt 23:7 ff.). In *Petrus*, Cullmann has shown how Peter and the apostolic college for whom he speaks are interchangeable entities. In Peter the apostles find their unity as a college. In the Greek text of Lk 6:14, the title "Peter" given to Simon parallels the title "apostles" given to the Twelve, and must be understood as an office to which Simon is "named." This is the sense of *ōnomasen* (Lk 6:14) which is parallel in meaning with *ōnomasen* of the preceding verse. Peter's position is confirmed in other texts. Consequently he is *primus inter pares* in the sense that all the Twelve are equally apostles. But Peter is first. And since episcopate succeeds apostolate, it is natural that a *prōtoepiskopos* express the unity of the episcopal college just as the *prōtoapostolos* unified the Twelve. But which bishop, in what city? The Church is the New Israel. The Church's continuity with the Old Covenant makes it logical for the bishop of the Mother Church, Jerusalem, to be the *prōtoepiskopos*. This office was personified first in Peter, then in James, who was first bishop even during Peter's lifetime. Hence we must distinguish between first bishop and first apostle, just as we distinguish between bishop and apostle. Such a distinction seems necessary, for we cannot deny a primacy to James in Jerusalem during Peter's lifetime. But this was a primacy among those who were simply bishops, not among apostles, and it was based on the primacy of the Mother Church. Peter and Paul later transferred this primacy to Rome, center of the Gentile world. Because of the infidelity of the Jews, Jerusalem did not replace Rome as center of a new temporal kingdom to last for 1000 years (Apoc 20:1-6), but rather Rome replaced Jerusalem as capital of the New Covenant now centered in the Gentile world. Many texts from the Fathers (especially Irenaeus, *Adv. Haer.*) and the NT are in harmony with this interpretation of the primacy considered within the total context of salvation-history, and many disputed points become clarified if the primacy is considered in this broader context.—R. F. T.

605. B. M. METZGER, "The New Testament View of the Church," *TheolToday* 19 (3, '62) 369-380.

In the New Testament only two meanings of *church* occur, the totality of believers and the local congregation. The Old Testament equivalents, *edhah* and *qahal*, had at first no specific religious meaning. *Qahal* came to mean Israel gathered to hear God's law or Israel as a religious nation distinct from others. *Qahal* was translated in the LXX by *synagogē* and *ekklēsia*. The New Testament preferred the latter term with its emphasis on being called out by God from the world into Christ. Only twice in the Gospels does the word *church* occur, but in symbols, like the Twelve, and by direct word Jesus emphasized the group's continuity with the old Israel as well as its newness. In one of these passages Jesus affirms He builds the Church on Peter, the *Kēphas*, the rock-man.

In Acts those in the *ekklēsia* are called learners, *mathētai*; brothers, *adelphoi*, the separated, *hagioi*, and believers, *pistoi*. Outsiders called them the Nazarenes and Christians. Jews, perhaps, called them the Way, *derek*. Paul liked the term *ekklēsia* to emphasize that the local group is an embodiment of the universal Church and the Body of Christ. He liked the metaphors of building, of bride, and of mother. These emphasized organic kinship. The Church is not identical with the kingdom but is the instrument for promoting the divine sovereignty.—J. H. C.

606. K. H. SCHELKLE, "Kirche als Elite und Elite in der Kirche nach dem Neuen Testament," *TheolQuart* 142 (3, '62) 257-282.

The word *élite* is used by sociologists, particularly French and German, to mean a select group of persons of real worth, who are aware of their exceptional qualities and exercise influence and power in society. It is questionable how far the word is applicable to Christians. Words of similar etymology and meaning (*eklogē* and *klēsis*) are used in the NT both of the Church as a whole and of certain groups within the Church (cf., e.g., 1 Thes 1:4; 1 Cor 1:27-31; 1 Pt 2:9). But for Christians, election should never be a matter of self-conscious excellence or self-congratulation; it is a constant obligation to "be ready to encounter your God" (Amos 4:12).—J. F. Bl.

Church, cf. §§ 7-470, 7-636.

Sacraments

607. D. N. MACMILLAN, "Baptism and the Word," *CanJournTheol* 8 (3, '62) 190-196.

The sacrament of baptism expresses the purpose of Jesus Christ. It proclaims, seals and applies the benefit of the gospel to believers. The word is essential to the sacrament whose efficacy is dependent upon the working of the Holy Spirit in them that by faith receive the sacrament. By baptism the recipient is made

sure of the gospel, is placed under obligation and is received into the visible Church. Infant baptism expresses with special clearness the prevenient love of God. It presumes the participation of Christian parents or other sponsors and also the wider fellowship of the Church.—W. C. L.

608. G. LANGEVIN, "The Word of God and the Eucharist," *CanJournTheol* 8 (4, '62) 244-248.

Faith in the Word of God and the reception of the Eucharist bear an essential relationship to one another: adherence to the Word of God is effected in faith and in sacramental Communion. This teaching is found in Jn 6. Moreover, the adherence to the Word of God and the reception of the Eucharist are so closely connected because each shares in the other's characteristic qualities. The Word of God has a sacramental quality, while the sacrament plays the role of a word. The analysis of the biblical word *dabar* and the Pauline teaching about the Eucharist show this to be true.—E. J. K.

609. J. M. R. TILLARD, "L'Eucharistie, purification de l'Église pérégrinante," *NouvRevThéol* 84 (5, '62) 449-474; (6, '62) 579-597.

The sacrament of the Eucharist has two aspects. (1) There is the social dimension of the communion of love experienced by all who participate in the one bread. (2) There is the medicinal dimension, more individualistic, of communion in the Blood which was shed for the remission of sins. These two aspects are complementary. The second aspect has a social dimension. In demonstrating this the investigation undertaken in a previous article is continued [cf. § 6-554].

Two scriptural texts indicate two aspects of the ecclesiastical perspective of the remission of sins effected by communion in the Body and Blood of Christ. Mt 26:28 not only makes explicit the relation of Christ's Blood to the destruction of sin, but it inserts the relation into the context of the New Covenant, concluded with the assembly of the redeemed—henceforth the Church—for whose transgressions the sacrifice of Christ offers expiation. Eucharistic Communion, therefore, unites men to God and effects the union of the community which remains vulnerable to sin since it has not passed definitively from this world to eternal life. 1 Cor 11:27-29 centers attention on the discernment necessary to understand the supernatural realities symbolized by the Lord's Supper: it is necessary to approach this nourishment worthily, e.g., without contempt for the neighbor which would be incompatible with the climate of charity required for the insertion of the individual into the intimate life of the Body of Christ. Testimony of the Fathers and the liturgy shows that this outlook was common to the Greek and Latin Churches.—L. C.

610. C. O'NEILL, "Extreme Unction: Suffering in Christ," *Doctrine and Life* 12 (10, '62) 501-508.

611. ANON., "New Testament Studies: 1. The earliest Christology," *HibJourn* 61 (1, '62) 41-42.

A summary and discussion of J. A. T. Robinson's "The Most Primitive Christianity of All?" *JournTheolStud* 7 (1956) 177-189 [cf. § 1-211] which has been reprinted in his *Twelve New Testament Studies* [NTA cf. 7 (1, '62) p. 147].

612. W. M. ARNETT, "The Second Coming—Millennial Views," *ChristToday* 6 (Aug. 31, '62) 1118-19.

613. N. ARSENIIEV, "Characteristic Features of the Christian Message," *St. Vladimir's Seminary Quarterly* 6 (2, '62) 55-58.

The condescension of God in the Incarnation is the substance of the Christian good tidings. Christ's presence permeates the Gospels, and the apostolic preaching witnesses to the fulfillment of God's promises in Christ's presence among us. On this presence, an historical fact, the whole of salvation is founded. But this presence is not only a fact of the past. Christ is mystically present now. The victory over sin and death has been won by Christ's death and Resurrection. By participating in the cross of Christ we receive the new life here and now. But we must continue to look forward to the fulfillment of the parousia.—R. F. T.

614. O. BRANDON, "Atonement through Suffering: An Interpretation of a New Testament Idea," *ChurchQuartRev* 163 (348, '62) 282-292.

Atonement, the reconciliation of persons hitherto estranged, is a costly thing on both sides. And my thesis is that we are reconciled, not only at the cost of the blood of Christ, but also at considerable cost to ourselves. In other words, we must interpret Christ's death in the whole context of the world's suffering and must be prepared to accept suffering as part of the process of our own redemption. The NT speaks of the at-one-ment achieved by Christ through His death and His whole life. This atonement was an event and also an example to imitate. More deeply, it is an experience that all must enter into and in which they must participate. To start the new life we are obliged to die with Christ.

This process of reconciliation-through-suffering is common to all the three reconciliations man needs—reconciliation to God, to his fellow men and to himself. Full reconciliation involves a change of mind, of heart and of will—a passage through death to life. All this may suggest an answer to "Why did Christ die?" "He suffered and died because all men suffer and die; and he died that all men in and through their sufferings might learn to die with him and to rise again to newness and fulness of life." Suffering and death become the instrument of reconciliation.

This principle of life-through-death applies to our pastoral ministry, is

central in the services of baptism and Holy Communion, and lights up the whole problem of suffering.—P. M.

615. R. E. BROWN, "Sentido escatológico del Padrenuestro," *Selecciones de Teología* 1 (3, '62) 54-62.

Digest of an article in *TheolStud* 22 (2, '61) 175-208 [cf. § 6-288].

616. D. DAUBE, "Death as a Release in the Bible," *NovTest* 5 (2-3, '62) 82-104.

Death is usually treated in the Bible as an end, but there is a contrary stream. It is also treated as (1) escape from threat or disgrace through suicide (Abimelech, Saul, Ahithophel, Zimri, Paul's jailer, Judas, Hannah, etc.); (2) a means by which two or more friends are united in a double death which takes on the aura of triumph (Saul's armorbearer, Jacob-Joseph, Thomas and Peter with Jesus in Jn 11:16; 13:37); (3) an escape from the burdens of life, disease, misfortune, etc. (murmuring in the wilderness, David on hearing of Absalom's death, "the weary prophets," e.g., Moses, Elijah, Jeremiah, Jonah and Jesus in Gethsemane, Tobit 3:6); (4) a good in itself especially in the theology of Ecclesiastes, i.e., as the grisly joke of a meaningless existence. In the latter two cases release might be infused with the Platonic idea of the sinfulness of existence. In Paul now and then death becomes a good not only on the basis of Platonic ideas but because it leads to union, or fuller union, with Christ.—D. C. Z.

617. E. FUCHS, "Die Spannung im neutestamentlichen Christusglauben," *Zeit TheolKirche* 59 (1, '62) 32-45.

The Pauline understanding of faith is defined as that which "refers us to Jesus Christ as the *extra nos* of our existence." It is exemplified in Gal 2:20, it is no longer "I" who live, but Christ "lives in me." This does not mean that faith causes unconsciousness, but rather Christ appears in the consciousness of the believer. The "I" must refer to the whole man, so that rather than "consciousness," we should speak of "existence" (*Sein*). This existence is defined as a relations-concept, viz., that which is in response to the call of God (cf. Rom 4:17).

The concept of faith in Rom 4 is contrasted with that in 1 Cor 15. In the former, Abraham believed against all hope, adhering only to God's calling and thus to what he had not seen. In the latter passage, Paul relates the experiences of eyewitnesses. Here is the tension between the concept of justification by faith and the concept of fact (*Tatsache*).

Faith says that God has raised Jesus from the dead, and thereby he gives (present tense) us the victory over death (cf. 1 Cor 15:57). Yet here also is a tension, since Paul says that we—though victors—must suffer with Christ (cf. Rom 8:17). The believer is freed for service in the world (Rom 6:12-14), as an offering (Rom 12:2).

Faith is formulated in tension as both active and passive, through which one

knows and is known (Gal 4:9). It brings God to speech, saying "Jesus is Lord," as revelation in the whole world and as a new word to Israel. It also has a share in the salvation-event (*Heilsgeschehen*), since the believing man in the Spirit says and does what God says and does.

The origin of this structure of faith is found in love, for the tension of faith is the range of love itself.—R. B. W.

618. O. GARCÍA DE LA FUENTE, "El hombre de hoy y el hombre bíblico ante el pecado," *CiudadDios* 175 (2, '62) 312-345.

The problem of sin is one of the fundamental preoccupations of modern man. He has lost a true sense of sin, and consequently lost an adequate knowledge of himself as a free creature of the Supreme God. Thus life has become inexplicable, though various inadequate systems have developed. To these attitudes, springing from philosophical, psychological, and even religious grounds, we juxtapose a theology of *kairos*, of response to God. Following A. Descamps' study of sin in the NT, and adding to it from our own study of the OT, we attempt to show how the biblical idea of sin developed, and how this idea is applicable to the problems of modern man.—H. J. H.

619. P. GRELOT, "Les figures bibliques," *NouvRevThéol* 84 (6, '62) 561-578; (7, '62) 673-698.

This exposition deals with the figurative import of the institutions of the OT and its history. The institutions of the OT continue to transmit a divine message though they bind us no longer in a legal sense. The imperfect signs have been accomplished in a higher reality: the terrestrial presence of the mystery of grace and its sacramental signs in the institutions of the Church. The history of the OT has a prophetic content in relation to the mystery of Christ. For one who is attentive to this interior dimension of things, to this dynamism of figures, the OT speaks without ceasing of Jesus Christ. Hence for the Christian the OT as history and Law possesses an important pedagogical value.—G. D'A.

620. W. KATZ, "Erfüllung des Gesetzes," *EvangTheol* 22 (9, '62) 494-500.

An address delivered Oct. 10, 1960, in Trinity Church, New York, at the annual service for the Courts of Justice. The German translation was made by Prof. M. Barth.

621. L. LEGRAND, "Fécondité virgine selon l'Esprit dans le Nouveau Testament," *NouvRevThéol* 84 (8, '62) 785-805.

The idea of the Spirit as creator and life-giver occurs in Judaism, and the NT uses texts from the OT which speak of the Spirit's role in the new creation. By the Resurrection the Spirit inaugurates the new creation, and in recalling the Spirit's role in the conception of Jesus, Luke traces back to the very origin of the Savior the theology of the New Adam and of the new creation which Paul and the early Church contemplated in the glory of the Resurrection.

There is a basic similarity between the role of the life-giving Spirit in the Incarnation and in the Resurrection. The parallelism of Lk 1:35 and Rom 1:3-4 indicates this resemblance. The eschatological transformation of humanity by the Spirit began at the moment of the Incarnation and continues until the end of time, as that newness of life is communicated by Christ to all who become one with Him in His Church.

Virginity, like the cross, symbolizes the weakness and helplessness of the flesh; while fecundity by the Spirit, like the glory of the Resurrection, manifests the power of God at work amid the lowliness of man. From the moment of His conception through the Spirit, Jesus was in a hidden manner all that the action of the Spirit would reveal Him to be at the Resurrection. In Mary, then, human fecundity recognizes its weakness and abandons itself to the powerful influence of the Spirit from on high. In this way the spiritual generation of Jesus provides a pattern for the spiritual regeneration of the Christian. For fecundity according to the Spirit takes on its universal dimensions in the Church. The Church shares in the dereliction of Calvary, in all the privation and powerlessness represented by the cross. And the Church too receives a new fecundity from the Spirit which she imparts through the sacraments to all who will share in her life.—K. O'C.

622. S. LYONNET, "Scriptural meaning of 'expiation'," *TheolDig* 10 (4, '62) 227-232.

A summary of articles "De notione expiationis," which appeared in *Verb Dom* 37 (6, '59) 336-352; 38 (2, '60) 65-75; (5-6, '60) 241-261 [cf. § 6-264].

623. H. MONTEFIORE, "Thou shalt love the Neighbour as Thyself," *NovTest* 5 (2-3, '62) 157-170.

While recent NT study seems concerned to show the unity of the NT, there is value in re-testing this view. The topic of love for the neighbor is selected. In the Synoptics, Jesus' summation of the law in the command to love the neighbor as oneself goes back to the *Testaments of the Twelve Patriarchs*. The neighbor is everyman, even the enemy. The claim of the neighbor on us is not that of natural affection but the other's need. In Paul, love for the neighbor has primary reference to the fellow Christian even though he counsels honorableness in relations with others. 1 Peter sounds like Paul. In John Paul's view seems dominant. Since the two views seem opposed, there is a question whether the Pauline-Petrine-Johannine view was really that of Jesus. The Synoptics probably were closest to Jesus. Four factors influenced the change from Jesus' view to Paul's. (1) The Holy Spirit awakened ideas of separateness, (2) the dualism between the Church and the 'world' became more pronounced, (3) Jewish exclusivism was taken over by the Church, (4) persecution reinforced in-group tendencies.—D. C. Z.

624. J. A. MOTYER, "The Final State: Heaven and Hell," *ChristToday* 6 (Sept. 28, '62) 1226-27.

625. C. M. NIELSEN, "More or Less Grace," *JournBibRel* 30 (3, '62) 232-236.

Contrary to the assertion of T. F. Torrance, *The Doctrine of Grace in the Apostolic Fathers* (1948) p. 51, it is conceivable that Paul admitted different degrees of grace. Rom 12:6 states that gifts differ in terms of the grace conferred. Moreover, degrees of faith undoubtedly asserted by Paul may correlate with degrees of grace. Special grace may account for different gifts such as apostleship. The concept of different degrees of grace is present in Paul's Jewish environment as well as in his assumption that to Jesus only was a full measure of grace given. That the nature of grace is personal does not necessarily imply its lack of qualitative distinctions.—J. H. C.

626. M. SABBE, "Het bijbelse zoeken van Jahweh" [The Biblical Seeking after Yahweh], *CollBrugGand* 8 (2, '62) 145-170.

The biblical theme of "seeking after God" underwent a remarkable evolution from an originally cultic sense to an ethical and eschatological sense. (1) Originally "to seek Yahweh" meant to visit Him in His sanctuary, so as to be in His presence, to offer Him sacrifice, and in particular to consult Him (e.g., 2 Sam 12:16; 21:1; Exod 33:7; Ps 27: 6-9). However, the true seeking after God in the Temple went hand in hand with observance of the Covenant. It is above all "the poor" who seek God (cf. Ps 22:25-27). (2) The prophets with their critique of excessive ritualism insist on the moral aspect of the seeking after God (Amos 5:4, 14; Hos 3:5; 10:12). The Deuteronomic preaching was to give this a still more interior sense: one must seek God with all one's heart (Deut 4:29; Jer 29:13).

(3) Opposed to the Temple, the Qumran sectarians did not use the expression in the cultic sense but in the moral sense of the prophets. To this, however, they added a markedly legalistic nuance: one seeks God by the study of the Law. At the same time a perspective is opened on the history of salvation which presages the NT. (4) In the Gospels the cultic aspect of seeking after God is not attested. The eschatological sense predominates: one must seek after the kingdom (Lk 12:31) and its justice (Mt 6:33); hence, too, the moral aspect of seeking after God is retained. (5) It is an error to think one can find in the discourse of Paul at the Areopagus (Acts 17:27) a reference to a seeking after God of the philosophical order. Its text, drawing its inspiration from monotheist propaganda of Hellenistic Judaism, is an exhortation, as elsewhere in the Bible, to the moral seeking after God whose goodness and mercy is manifested in His creation.—I. dIP.

627. K. SCHUBERT, "Die Entwicklung der Auferstehungslehre von der nach-exilischen bis zur früh-rabbinischen Zeit," *BibZeit* 6 (2, '62) 177-214.

Ancient Oriental and OT thinking knew only the hope for a restoration of the psycho-physical unity of the human person. During the transitional period from the second century B.C. until the first century A.D., only Greek terminology and consequently Greek anthropology at first influenced Jewish

notions. It was only when the ancient Oriental and OT life-death dualism was joined with the soul-body dualism of the Greeks that there arose the conception of a *resurrectio carnis*. This synthesis had the same importance for the two biblical religions which syncretism had for the pagan cults. As an intellectual phenomenon it was the fundamental element in the developing Christian theology and Jewish tradition.—J. A. S.

628. N. L. A. TIDWELL, "A Biblical Concept of Sin," *ChurchQuartRev* 163 (349, '62) 411-420.

A chaos myth is the biblical image for the human situation and also the biblical image in terms of which man's redemption can be understood. Existentialism provides a language and a modern thought-form by which this image can be translated meaningfully into other terms. Moreover, the suggestion has been made that depth psychology, especially Jung's theory of archetypal images, helps to clarify the psychological significance of the chaos myth. And Tillich recognizes the value of this type of psychology for the Christian doctrine of sin. Thus, it seems, we have a Christian understanding of the human situation which is fully in accord with modern knowledge, especially psychology.—J. J. C.

629. B. VAWTER, "Scriptural meaning of 'sin'," *TheolDig* 10 (4, '62) 223-226.

A summary of "Missing the Mark," which appeared in *The Way* 2 (1, '62) 19-27 [cf. § 6-889].

630. J. F. WALVOORD, "Reconciliation," *BibSac* 119 (476, '62) 291-301.

"It is the thesis of this presentation that the doctrine of reconciliation is properly the work of God for man in which God undertakes to transform man and make possible and actual his eternal fellowship with a holy God. Two major aspects will be observed. First, provisionally reconciliation was accomplished once and for all by Christ on the cross with the result that the whole world was potentially reconciled to God. Second, reconciliation becomes actual and experiential in the person of believers in Christ who are reconciled to God at the time of their salvation."

631. W. W. WESSEL, "The Resurrection of the Dead and Final Judgment," *ChristToday* 6 (Sept. 14, '62) 1170-71.

EARLY CHURCH

632. E. BAMMEL, "Das Wort vom Apfelbaumchen," *NovTest* 5 (2-3, '62) 219-228.

"If I knew that the world would be destroyed tomorrow I would still plant my little apple tree today," a saying from World War II, indicates faith in the future. This phrase has usually been attributed to Luther. But there are some remarkable parallels in the Aboth of Rabbi Nathan, a separate tractate in the Babylonian Talmud. In Ab RN the phrase has definite Messianic over-

tones. There also are parallels in other portions of the Mishnah and Talmud. Tracing the history of associated ideas through rabbinical writings gives a vivid picture of Jewish Messianism.—D. C. Z.

633. F. W. BEARE, "Christianity and Other Religions, in the Graeco-Roman World," *CanJournTheol* 8 (3, '62) 197-207.

From its origin Christianity encountered delicate problems in understanding its relationship with Judaism. Four particular realities of the Jewish religion enriched nascent Christianity: God, the people of God, Scripture, and the eschatological age. Although Jesus had shown a positive attitude toward the Jewish tradition in His claim "I came not to destroy but to fulfill" (Mt 5:17), He did challenge the Judaic tradition in numerous statements prefaced "I say unto you." By the end of the first century the two faiths were in open hostility as is reflected in the Fourth Gospel. The controversies centered not around the common heritage but around the Logos who was said to fulfill the Old Law. Justin's *Dialogue with Trypho* continues the same sort of discussion as found in John. Christians interpreted Scripture in ways which justified the rejection of many traditional Judaic practices. The controversy with the synagogue impelled Christian theologians to agree with Hellenistic Judaism that the OT was fundamentally in accord with the best of Greek religious philosophy. This is the message of the Apologists of the second century.—M. A. F.

634. J. DANIELLOU, "Un Testimonium sur la Vigne dans *Barnabé*, XII, 1," *RechSciRel* 50 (3, '62) 389-399.

An exhaustive study of the phrase *hotan xylon klithē kai anastē* in the *Epistle of Barnabas* shows that the phrase belonged originally to a Judaeo-Christian midrash of Isaiah and was later a part of a collection of *testimonia* on the Passion. Barnabas incorporated it into his *testimonia* on the water and the cross, seeing in the *klinesthai/anasthēnai* opposition an allusion to the descent into the water and the coming out, and in the wood (*xylon*) of the vine an allusion to the cross.—G. V. B.

635. E. KOCSIS, "Ost-West Gegensatz in den jüdischen Sibyllinen," *NovTest* 5 (2-3, '62) 105-110.

Tacitus is one of those in the NT era who notes a tension between East and West. The Jewish Sibyllines also observe this. In fact, the apocalyptic figures seem to presuppose this tension and define it in terms of pairs: East-West; Asia-Europe; Asia-Greece (Macedonia); Asia-Rome; Asia-Italy; Asia-Egypt; Asiatic Greece-Rome. While the sibyls also prophesy against the East it is not as violent as the prophecies against the West. The sibyls come from Hellenistic Judaism, and these writings can be dated from 150 B.C. to A.D. 130. Their historical background led these authors to show hatred of the West, although they also manifest definite universalistic tendencies. Their hatred of the West actually is occasional and not substantial.—D. C. Z.

636. J. S. ROMANIDES, "The Ecclesiology of St. Ignatius of Antioch," *Greek Orthodox Theological Review* 7 (1-2, '61-'62) 53-77.

For St. Ignatius, salvation is the sole purpose of the Church. Hence, Ignatius' soteriology is the key to an understanding of his ecclesiology. According to Ignatius, the devil rules a captive humanity through death. Since death in the hands of Satan is the cause of sin, sin is destroyed by the abolition of death. Christ has done away with sin and death. Life in the risen Christ through faith and love is the basis of Christian ethics. Salvation is not magical, nor a business deal between man and God. God Himself saves those who gather together in the Church. The Church is composed only of those who share in the corporate, Eucharistic life of love and unity. The Church also has a negative aspect, the war against the devil. Participation in both the positive and negative aspects of the Church's life is necessary, for baptism is no magical guarantee that one cannot succumb once more to Satan. The fullness of Christ, and hence of the Church, is found in each Eucharistic community. The local church is not, therefore, a part of a larger organism. The local communities are united not by a common participation in something greater than the local Eucharistic life, but by an identity of existence in Christ. "Wherever Jesus Christ is, there is the Catholic Church" (Ign. *Smyr.* 8). In the Eucharistic community the bishop is the image of Christ, and union with him is necessary for the saving participation in the life of the Church. But the bishop's power is not magical; he does not save us. All bishops have the same relationship to the local community. And since all the communities are equal in their identity of existence in Christ, all bishops are equal; all equally are images of the one Christ. Modern Orthodox theology with its doctrine of salvation by God's uncreated grace does not differ from the teaching of St. Ignatius. But traditional Orthodox doctrine has been somewhat obscured by the invasion of Western (especially Latin) presuppositions.—R. F. T.

637. J. V. SCHALL, "The Abiding Significance of Gnosticism," *AmEcclRev* 147 (3, '62) 164-173.

Gnosticism, the first heresy, represents a permanent tendency in the human mind which the Church in one way or another confronts in every age.

638. W. VISCHER, "Der Hymnus der Weisheit in den Sprüchen Salomos 8, 22-31," *EvangTheol* 22 (6, '62) 309-326.

Prov 8:22-31 exalts God as Lord, personifies Wisdom and stresses the latter's relation to man. Ben Sira equates Wisdom with the Law, while Wisdom of Solomon makes it mystical gnosis. John's Prologue substitutes Logos for Wisdom but indicates that Logos, unlike Wisdom, was not created or born, alone reveals the Father, became flesh, and was rejected. Heb 1:1-4 uses this traditional praise of Wisdom to battle Gnostic speculation by introducing into it Jesus' death for sin. Paul uses the cross and Resurrection in a similar con-

text in Col 1:15-20 and 1 Cor 1—3. 1 Cor 13 is built on Wis 7:24-27 but exalts love over gnosis. The pattern of Prov 8:22-31 can be seen in Lk 11:49; 7:31-35; 11:31-32; 10:21-22 and Mt 11:25-30, where the rejection of Wisdom and her invitation to men is variously related to Jesus (Ben Sira 51:23-27).—I. W. B.

Early Church, cf. § 7-599.

Nag Hammadi MSS

639. S. ARAI, "Zur Lesung und Übersetzung des Evangelium Veritatis. Ein Beitrag zum Verständnis seiner Christologie," *NovTest* 5 (2-3, '62) 214-218.

In disagreement with the principal edition and some of the published translations of the *Gospel of Truth*, three alternate readings and/or translations are proposed here. They all bear upon understanding the Christology of the work. Page 22, line 38 to 23, 2: "This is the knowledge of the living book which he has revealed to the Aeons at the end as his letter, while he is not revealed." The Father's letter is Christ the Son. 40, 24 f.: "His name which is pronounced is his Son." 31, 4 ff.: "He has appeared by means of a fleshly form." Details of language and context support these translations.—G. W. M.

640. J. B. BAUER, "Zum koptischen Thomasevangelium," *BibZeit* 6 (2, '62) 283-288.

Parallels and similarities from patristic literature and rabbinical writings are adduced for a series of logia in *Thomas*. Comparisons from patrology and classical philology are said to be helpful in clarifying the relationship of the text form of the *Thomas* logia to that of the Synoptics.—J. A. S.

641. J. B. BAUER, "De 'labore' Salvatoris (Evang. Thom. Log. 28. 98. 107)," *VerbDom* 40 (3, '62) 123-130.

Logia 28, 98 and 107 of the *Gospel of Thomas* speak of Christ's "labor" in His Passion. Similar expressions are found in the Jewish-Christian tradition represented by the *Shepherd of Hermas* and Pseudo-Ephraem. The *Gospel of Thomas* seems to be dependent on this tradition, but not on the canonical Synoptic tradition.—J. F. Bl.

642. G. FECHT, "Der erste 'Teil' des sogenannten Evangelium Veritatis (S. 16,31-22,20). II: Kapitel⁴ 1, Str. IV—Kapitel⁴ 2, Str. VII," *Orientalia* 31 (1, '62) 85-119. [Cf. § 6-569]

The *Gospel of Truth* is divided in this series of articles into parts, chapters and strophes, and for each of the strophes there are provided text, translation, detailed commentary and a discussion of its relationship to the other strophes of the chapter or part.

643. E. HAENCHEN, "Spruch 68 des Thomasevangeliums," *Muséon* 75 (1-2, '62) 19-29.

The first half of *Gospel of Thomas* saying 68 resembles elements of Mt 5:11 and Lk 6:22. The second half is variously translated by the authors surveyed here, none of whom satisfactorily explains it on the supposition that the text is intact. If we assume that the text is corrupt, an explanation can be found with the aid of an apparent parallel in Clement of Alexandria *Stromata* IV, 41, 2: "Blessed are those who are persecuted for my sake, for they will have a place where they will not be persecuted." Despite the freedom with which he cites, Clement is not citing *Thomas* 68 here. But both may be citing a saying current in oral tradition, and the oral character could explain the difference of person (second in *Thomas*). The latter half of the saying demands a written source, however, and the eventual corruption took place in Greek, not in Coptic. From the clause *hoti exousin topon hopou ou diōchthēsontai*, the *ou* was perhaps lost by haplography and then restored with the first verb to give some sort of sense to the saying. The Coptic *hm pma . . . hrai nhētf* all corresponds to *hopou* in Greek. For the Gnostic, persecution was interior, from the world itself, and the *topos* in question is the interior Gnostic "kingdom" where the world's anxiety cannot penetrate.—G. W. M.

644. A. F. J. KLIJN, "The 'Single One' in the Gospel of Thomas," *Journ BibLit* 81 (3, '62) 271-278.

The word "single one" in the *Gospel of Thomas* is equivalent to the elect and saved ones. Originally man was a "single one" but he was made two by becoming male and female. In order to be saved he must return to the original state of "oneness." The idea that Adam was created androgynous occurs in the Talmud, and Adam's "oneness" was a well-known theme throughout Hellenistic Judaism. The idea was adapted in different ways, but its presentation is strikingly similar in the *Gospel of Thomas* and in Philo. The explanation of the similarity comes not from the use of Philo by *Thomas*. Rather, both Philo and the author of *Thomas* seem to have drawn their material from common Jewish sources.—J. J. C.

645. J.-E. MÉNARD, "Les élucubrations de l'Evangelium Veritatis sur le 'Nom'," *StudMontReg* 5 (2, '62) 185-214.

The author of the *Gospel of Truth* attempted to formulate a deeper understanding of the cosmic God through the concept *name*. Whereas pagan philosophers lacked an accurate idea of the one natural God whom they knew, the Gnostic Christians tried to determine this God, even though they admitted He was a hidden, indescribable being. (1) The Gnostic authors and the author of the *Gospel of Truth* in their scholarly and pious elaborations on the proper name of God were influenced by Semitic thought and especially Jewish and biblical writings. This name (*šēm*) of God takes on the shape of a distinct person in the *Gospel of Truth* as the name had done in passages

from Deuteronomy, rabbinical and apocalyptic texts. (2) In the NT, *onoma*, the name, person and action of God is closely connected to the historical name, person and action of Jesus to whom it is united and whose presence it signifies. The name of God is the aspect of God which can be known by men. The *Gospel of Truth* uses *name* as a plain myth with practically no connection with the historical event of Jesus. It is typical of the Gnostic mentality, that when confronted with historical elements, it reduced them to the eternal or more precisely the mythic.—M. A. F.

646. J. ZANDEE, "De opstanding in de brief aan Rheginos en in het evangelie van Philippus" [The Resurrection in the *Epistle to Rheginos* and in the *Gospel of Philip*], *NedTheolTijd* 16 (5, '62) 361-377.

In these two Coptic Gnostic writings, both discovered at Nag Hammadi, the resurrection is described as a present reality, and as a privilege of the pneumatics only. It is a resurrection of the body, but of a new pneumatic body. The many similarities with Paul's theology raise the question whether Paul's thinking on the resurrection was not already Gnostic to a large extent.—P. L. A.

Archaeology

647. N. AVIGAD, "A Depository of Inscribed Ossuaries in the Kidron Valley," *IsrExpJourn* 12 (1, '62) 1-12.

South of Silwan village on the southwestern slope of the Kidron Valley a tomb cut out of the rock was discovered on Nov. 10, 1941 and excavated under the direction of E. L. Sukenik and N. Avigad. The pottery types suggest that burial took place in this cave during the first century A.D., before the destruction of the Second Temple. The tomb belonged to a family which was apparently not too well off, to judge from the plainness of the small cave and from the simple unadorned type of all the ossuaries.

An extraordinary number (nine out of eleven) of the ossuaries is inscribed. Of twelve personal names eight are Greek. Most of the Greek names have never been found before in Greco-Jewish inscriptions in Palestine. Some are especially common in Cyrenaica. The use of the sign L to indicate the age of the deceased, found on one of the ossuaries, is a practice common on Jewish tombstones in Egypt and Cyrenaica.

All these data combined suggest that the family must have come from one of the large Jewish communities of the Diaspora—Egypt or Cyrenaica. Cyrenaica is more likely to have been the country of origin of this family. Its members belonged apparently to the community of Cyrenian Jews which existed in Jerusalem in the time of the Second Temple. In the NT mention is made of their synagogue (Acts 6:9). One Simon, a Cyrenian, father of Alexander and Rufus, is said to have carried the cross of Jesus (Mk 15:21). The perplexing similarity of these names with those on our ossuary may, of course, be a sheer coincidence, but it led Milik to consider the possibility without pressing the matter "that the tomb in question belongs to the family of him

who helped Jesus carry the cross." Incidentally, Milik's statement that the ossuary contains the bones of both Alexander and his father Simon cannot be inferred from the inscriptions which testify to only one buried person—Alexander.—J. J. C.

648. S. BARTINA, "Poncio Pilato en una inscripción monumentalista palestinese," *CultBib* 19 (184, '62) 170-175.

The name of Pontius Pilate is mentioned in the four Passion accounts as well as in Lk 3:1; 13:1; Acts 3:13; 4:27; 13:28; 1 Tim 6:13, and in the extrabiblical writings of Tacitus, Josephus and Philo. Recently in present-day Qaisariyah, in Caesarea, along the Mediterranean coast of Palestine, in the ruins of a city built for Herod the Great and handed over as a residence for the Roman procurators, a partly damaged Latin inscription has been uncovered. It reads: (1) *Opu]s Tiberiēum*; (2) *Po]ntius Pilatus*; (3) *praef]ectus . . .* [cf. *JournBibLit* 81 (1, '62) 70-71].—M. A. F.

649. F. M. BAUDUCCO, "Ultimi studi sulla Sindone," *CivCatt* 113 (3, '62) 468-472.

Several books and articles on the Shroud of Turin which have been published during the 1960's, are summarized and evaluated by the author who is favorably inclined to the authenticity of the relic.

650. I. H. DALMAIS, "La Maison de Marie," *BibTerreSainte* 51 ('62) 5.

The so-called "house of Mary" located on the slopes of Bülbül-Dagh, several kilometers from Ephesus, was discovered by P. H. Jung in 1891 in the ruins of an old sanctuary. That it was actually a house of the mother of Jesus is highly improbable; no patristic evidence before the tenth century supports this opinion. Probably the early Christians set up a sanctuary to Mary to offset the ancient temple to Artemis.—M. A. F.

651. G. M. A. HANFMANN, "The Fourth Campaign at Sardis (1961)," *BullAmSchOrRes* 166 ('62) 1-57.

652. D. P. HANSEN, "L'antica Sardi cristiana," *BibOriente* 4 (5, '62) 169-174.

The account of recent excavations conducted in that city by an American expedition is illustrated by four plates and a map.

DEAD SEA SCROLLS

653. W. F. ALBRIGHT, "Some Recently Received Books about the Dead Sea Scrolls," *BullAmSchOrRes* 166 ('62) 57-59.

654. H. BRAUN, "Qumran und das Neue Testament. Ein Bericht über 10 Jahre Forschung (1950-1959)," *TheolRund* 28 (2-3, '62) 97-234.

The fruits of recent studies are presented and evaluated in a verse-by-verse

commentary on the NT text. This first installment includes the material on the four Gospels.—J. J. C.

655. W. H. BROWNLEE, "Edh-Dheeb's Story of his Scroll Discovery," *Rev Qum* 3 (4, '62) 483-494.

Edh-Dheeb's account of the discovery, taken down by M. Khoury of Bethlehem, and published in *JournNearEastStud* 16 (4, '57) 236-239 [cf. § 2-430] is basically reliable, especially when supplemented by other accounts and further information by Khoury. It now appears more probable that the scrolls were discovered in 1947, not in 1945, and that the most accurate account of the division of the scrolls was given by the Metropolitan Samuel, as reported in *BibArch* 12 (2, '49) 26-31.—F. L. M.

656. E.-M. LAPERROUSAZ, "'Infra hos Engadda'. Notes à propos d'un article récent," *RevBib* 69 (3, '62) 369-380.

J.-P. Audet reproaches the majority of Qumran interpreters who, following Dupont-Sommer, situate the Essene settlement of Qumran north of 'Ain Gedi (Engaddi) on the basis of Pliny the Elder's account in the *Historia Naturalis*, Bk. V, chap. xv (xvii), #4 [cf. § 6-946]. But a closer examination of the 17 uses of *infra* in Pliny's *Historia* vindicates the view of Dupont-Sommer, R. de Vaux and others that the phrase *infra hos Engadda* means that 'Ain Gedi was south of or down-stream from the Qumran settlement. The research discloses that in this case, as well as 8 others of the 17 examined, the meaning of "below" or "down-stream" is the correct one. On the basis of this research Fr. Audet's so-called "Qumranites" have been justified in adopting this interpretation of the term.—F. L. M.

657. E. NIELSEN, "La Guerre considérée comme une religion et la Religion comme une guerre. Du chant de Débora au Rouleau de la Guerre de Qoumran?" *StudTheol* 15 (1, '61) 93-112.

In the OT, war was considered as something sacred. . . . Also at Qumran the War Scroll and the Manual of Discipline conceive the religious and liturgical life as a preparation for a holy war. Perhaps the prelude for Christian monasticism lay in the Qumran view that fasting, sexual abstinence and asceticism were purificatory sacrifices which the soldier of God should offer before entering into war. In the War Scroll we read that the soldiers of God, because accompanied by the holy angels, should preserve a rigorous purity, such as had previously been obligatory for those engaged in the holy war.—J. J. C.

658. A. S. VAN DER WOUDE, "De vondsten in de woestijn van Juda (3)" [The Discoveries in the Judean Desert (3)], *VoxTheol* 32 (6, '61-'62) 159-168. [Cf. §§ 6-660r, 6-955.]

Further select bibliographies and short notes on the organization of the

Qumran sect, biblical manuscripts and biblical interpretation, Qumran theology, and Qumran and primitive Christianity.—P. L. A.

659. G. VERMÈS, "Essenes and Therapeutai," *RevQum* 3 (4, '62) 495-504.

H. G. Schönfeld has misunderstood V's equation of Essenes with the "healers," or *Therapeutai* [cf. § 5-572]. In no sense was it meant that they were "physicians"; they were "healers" in the sense of binding up the wounds of wickedness and rooting out the seeds of evil, i.e., their healing was spiritual. Philo's accounts of the Essenes square perfectly with this interpretation of *therapeutes* as a man who had attained spiritual health; in turn, he would heal others of their spiritual infirmities.

The two religious groups, Essenes and *Therapeutai*, were inspired by the same religious ideal; the former sought to fulfill the ideal in the active life, the latter in the contemplative. That this was Philo's view appears confirmed in the opening sentence of his *De vita contemplativa*. The derivation of "Essene" from an alleged Judeo-Aramaic *ḥasya* (the pious or holy one) is very questionable as is Audet's etymology of "Essene" from the place-name *Haḡa-ṣon-Tamar*.—F. L. M.

BOOKS AND OPINIONS

NTA 5 (1, '60) p. 85 contains the list of journals which are regularly scanned for reviews to be abstracted.

If reviews of the book have been already summarized, a reference is given after the title of the book. But the reference is only to the review or reviews abstracted in the most recent issue of *NTA*.

INTRODUCTION

W. F. ARNDT AND F. W. GINGRICH, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: The University of Chicago Press; Cambridge University Press, 1957), xxxvii and 909 pp. [See also §§ 2-451r—452r.]

660r. W. BARCLAY, *NTStud* 9 (1, '62) 70-72.

Clearly more than lexicography is involved in this work. A series of judgments are passed on words. This is where the lexicographer finds himself exposed to the judgment of others. While this is not meant as a criticism of the lexicon, it points out the necessity of critical appraisal by the careful reader. Five years of continuous usage have not lessened the gratitude which was aroused by the appearance of this work in its English form.—E. J. K.

J. BARR, *Biblical Words for Time* (London: SCM Press, 1962), 174 pp.

661r. T. BOMAN, *ScotJournTheol* 15 (3, '62) 323-324.

B is now more positive and cautious than in *The Semantics of Biblical Language* (1961). Although he tries (unsuccessfully) to give his ideas a theoretical basis, "he still uses the term 'biblical' in three different meanings with 'a peculiar sliding back and forward of sense,' which conceals from himself that his arguments are sliding in the same way." His philosophical basis is "a logicism which reduces philosophy to logic and word analysis." Thus, when the theologians whom he attacks analyze concepts, B, not acknowledging the reality of concepts, always discusses the corresponding *word*. His criticisms thus miss the mark. "A critical reader can learn much lexicography and linguistics from the two books, but no logic."—R. J. D.

J. BARR, *The Semantics of Biblical Language* (New York—London: Oxford University Press, 1961), x and 313 pp. [See also §§ 7-350r—352r.]

662r. L. ALONSO-SCHÖKEL, "Teología bíblica y lingüística," *Biblica* 43 (2, '62) 217-223.

Many would prefer to ignore this "uncomfortable" book, but if taken as an invitation to an examination of methods, its sharp attack reveals some vulnerable points of its own. B assumes an extreme, formalistic and positivistic posture

which condemns all philosophical considerations as “idealistic,” and champions the school of Humboldt and successors as the only modern, sensible, and scientific approach to linguistics. The works of W. Porzig and F. Kainz constitute authoritative rebuttals to this position. B admits the validity of studying the concrete use of language in literary texts; yet, he fails to see that many of the authors he condemns for “idealizing” are simply not employing such rigorous distinctions as he advocates. I fear that B’s delimited, intransigent viewpoint weakens the efficacy even of his justifiable criticism.—G. G. S.

663r. T. BOMAN, *ScotJournTheol* 15 (3, '62) 319-323.

B’s astonishing idea that words cannot express concepts actually describes his own style which can be characterized by a passage from his own book: “‘a kind of rhetoric of its own, in which certain favourite words recur interminably . . . but with a peculiar sliding back and forth of sense which make them rather “good words” or signs of an accepted point of view than useful symbols of communication’.” His severe criticism of Kittel’s *TWNT* is due to his failure to recognize its admittedly tentative nature. Despite his own imprecise terms and his narrow conception of the formalistic branch of semantics as the only one which deserves the name of science, he could have done good work in criticizing linguistic errors in theology—if he were not led astray by his uncompromising rejection of psychological points of view in semantics. This happens in his treatment of the pair *lehem* “bread” and *mil-hamah* “war” (p. 102) and of “whole” and “holy” (pp. 111-113). Finally, B fails to grasp (1) the difference between Hebrew and Greek mentality, and (2) that it is possible to use Hebrew language as an aid to study Hebrew psychology, and (3) that the endeavors of Pedersen and myself in this field are not linguistic but psychological.—R. J. D.

F. BLASS AND A. DEBRUNNER, *A Greek Grammar of the New Testament and Other Early Christian Literature. A Translation and Revision of the ninth-tenth German edition incorporating supplementary notes of A. Debrunner*, trans. R. W. Funk (Chicago: University of Chicago Press; London: Cambridge University Press; Toronto: University of Toronto Press, 1962), xxxviii and 325 pp.

664r. E. V. N. GOETCHIUS, *AnglTheolRev* 44 (4, '62) 428-431.

Because he incorporates Debrunner’s supplementary notes as well as a large number of additional bibliographical references, Funk presents more than a “mere” translation of the finest NT grammar available. Nevertheless, several shortcomings remain: (1) “The material covered in Blass-Debrunner’s *Introduction* (on the place of New Testament Greek vis-à-vis Hellenistic Greek in general) and in Part I (on phonology) has not yet received satisfactory treatment.” (2) The treatment of syntax remains deficient. There is a manifest

tendency to describe NT Greek in terms of earlier, classical or literary Hellenistic, norms. (3) The treatment of word order seems positively misleading. According to F the normal word order is verb-subject-object. But examination shows that this order does not prevail in John, and in Paul it is quite rare indeed.—R. J. D.

665r. C. F. D. MOULE, "Funk-Debrunner, 1961: an Epoch," *ExpTimes* 73 (11, '62) 336-338.

The ordinary reader, looking primarily for guidance in interpretation, will be pleased to find that by far the larger part of the book is devoted to syntax. Two problems present themselves persistently to the NT interpreter: the exact meaning of prepositional phrases and the use—especially in Paul—of the genitive. The findings on the use of the objective and subjective genitive are here tersely summarized. And F-D offers valuable comment on prepositions, e.g., *eis telos* (Jn 13:1) which is rendered "he gave them the perfect love-token." Somewhat tantalizing are the brief characterizations of the style of different writers—"the author of Rev writes in the most colloquial style and Luke in the most painstaking." In sum, for those who do not read German a wealth of superbly marshalled and clearly presented information is for the first time available. And for those who use the German Debrunner the new version gives a very considerable amount of additional matter as well as enlarged bibliographical equipment.—J. J. C.

Initiation Biblique. Introduction à l'étude des saintes écritures, ed. A. Robert and A. Tricot (3rd rev. ed.; Paris—New York: Desclée, 1954), xxvi and 1082 pp., 4 tables, 8 maps.

666r. A. GIL ULECIA, "Evolución y progreso en introducción bíblica: Comentario crítico bibliográfico," *EstBib* 20 (4, '61) 423-443, esp. 423-438.

This work, which reveals the evolution of Catholic attitudes since the earlier 1939 edition (I have been unable to consult the most recent 1959 edition), has value and interest as an introductory manual. Multiple collaborations, however, contribute to slight faults such as repetitiousness, diversity of criteria, and inconvenient dispersal of material concerning a given area. With some frequency, moreover, the authors do not take clear positions which would aid the reader in the material they are exposing.—G. G. S.

Introduction à la Bible. I: Ancien Testament (2nd rev. ed.); II: Nouveau Testament, ed. A. Robert(†) and A. Feuillet (Tournai—New York: Desclée, 1959), xxx and 880 pp., 8 plates, 9 maps and plans; xix and 939 pp., 8 plates, 7 maps and plans. [See also § 6-591r.]

667r. A. GIL ULECIA, "Evolución y progreso en introducción bíblica: Comentario crítico bibliográfico," *EstBíb* 20 (4, '61) 423-443, esp. 439-443.

This work, not a textbook, is the last word in modernity. It is a scientifically critical study designed for more advanced readers who can profit from its explorations into the farthest and least settled territories of orthodoxy. The neglect of traditional positions and Patristic references, somewhat rectified in the second edition (1959), is perhaps due to an excessively irenic, ecumenical intent. But its inherent merit and great utility make this rich synthesis indispensable to anyone desiring current information in the biblical field.—G. G. S.

P. S. MINEAR, *Images of the Church in the New Testament* (Philadelphia: Westminster Press, 1960), 294 pp. [See also § 6-977r.]

668r. G. JOHNSTON, *CanJournTheol* 8 (3, '62) 212-215.

M's purpose of encouraging the faithful "to let the New Testament images work their magic in their minds and so restore a genuine Christian imagination" is somewhat hindered by his use of technical theological language. The general reader may never get to the excellent final three chapters. The failure to distinguish when "Israel" means the historical nation and when it means the Church is occasionally troublesome. Some of the classifications of images are unsatisfactory, and M shows a tendency to minimize both the differences between the NT authors and their respective historical relativism. Further, M's interpretations are sometimes questionable—e.g., his view that underlying the "Bride of Christ" is the picture of the Church as Eve (cf. 2 Cor 11:1 f., and p. 115). But despite all this, there is considerable value in M's "wise and helpful thinking through the method and significance of imagistic ways of looking at the Church." He is at his best on the "Body of Christ" picture and its interrelationships with "People," "New Creation," and "Fellowship in Faith."—R. J. D.

C. F. D. MOULE, *The Birth of the New Testament*, Black's New Testament Commentaries, Companion Volume I (London: A. & C. Black, 1962), xii and 252 pp.

669r. ANON., *ExpTimes* 74 (3, '62) 65-66.

In stressing Christian worship in the NT, the history of the Church and the development of doctrine, instead of the traditional questions of NT "introduction," M is sensitively aware of a new emphasis in the field. This is the first comprehensive volume of its kind, incorporating much from recent scholarship but also suggesting new insights and opening new doors, for example, to the composition of Matthew and to the purpose of Hebrews. M's treatment of NT eschatology and of Paul's characteristic emphasis are singled out.—G. W. M.

The New Bible Dictionary, Organizing ed. J. D. Douglas (Grand Rapids, Mich.: Eerdmans, 1962), xvi and 1375 pp., 230 line drawings, 16 plates, 17 maps.

670r. H. H. ROWLEY, *ExpTimes* 73 (12, '62) 366-367.

This is on the whole an excellent reference tool. However, one should read cautiously the articles on biblical criticism, for in this area the dictionary tends to be very conservative. A traditional view is preferred in the articles on the Pentateuch, Isaiah and Daniel. In addition, one should note the omission of many minor proper names of the Bible.—T. F. M.

Peake's Commentary on the Bible, ed. M. Black and H. H. Rowley (New York—London: T. Nelson, 1962), xv and 1130 pp., 16 maps.

671r. C. L. MITTON, "The New Peake," *ExpTimes* 73 (11, '62) 329-330.

The new commentary based on the RSV—the NEB did not appear in time to be used—is the work of a number of distinguished British and American scholars (C. K. Barrett writes on John, C. F. D. Moule on Colossians, W. Neil on Thessalonians, C. E. B. Cranfield on 1 Peter). As an indication of the changing emphasis between the appearance of the original (1919) and the present volume, two introductory articles are found in the new which were absent from the old. These concern the theology of the OT and of the NT. Though this is an entirely new book, the retention of the same title, *Peake's Commentary on the Bible*, suggests that the new volume, like the old, will be a standard reference book for all students of the Bible.—J. J. C.

Vocabulaire de Théologie Biblique, ed. X. Léon-Dufour et al. (Paris: Cerf, 1962), xxviii pp. and 1158 cols.

672r. J. L. MCKENZIE, *TheolStud* 23 (4, '62) 645-646.

The success of the editors in the production of a common work is truly remarkable. Although the expository treatment may lead to occasional weaknesses, the work is marked by solid and up-to-date scholarship, and is generally written with great clarity and precision, with occasional, perhaps necessary, oversimplifications.—D. J. P.

GOSPELS—ACTS

J. BLINZLER, *Der Prozess Jesu. Das jüdische und das römische Verfahren gegen Jesus Christus auf Grund der ältesten Zeugnisse dargestellt und beurteilt* (3rd rev. ed.; Regensburg: Pustet, 1960), 375 pp. [See also § 7-361r.]

673r. J. JEREMIAS, *TheolLitZeit* 87 (8, '62) 602-603.

A third edition of 375 pages appearing only five years after the second of

224 pages testifies to the firm position which B's volume has won in NT literature. In its new material the following points deserve mention. His view that the *hypēretai* who took part in the arrest were not Levites of the Temple but servants belonging to the court of the Sanhedrin seems to contradict Lk 22:52 which mentions *stratēgoi tou hierou*. On the other hand, B properly rejects two recently revived interpretations: that Herod's part in the Passion was greater than Lk 23:6-12 would suggest; and that Pilate made Jesus sit in the judgment seat. In a new chapter on the burial of Jesus one observes the author's characteristic traits—exact documentation, thorough discussion of the pertinent literature, and a tendency to harmonization. The book will be read with profit and frequently consulted.—J. J. C.

P. WINTER, *On the Trial of Jesus*, *Studia Judaica*, *Forschungen zur Wissenschaft des Judentums I* (Berlin: Walter de Gruyter, 1961), x and 216 pp. [See also §§ 7-363r—366r.]

674r. L.-M. DEWAILLY, *RevHistRel* 161 (2, '62) 251-252.

Expert knowledge of philology, history and law makes this book a valuable contribution to the study of Jesus' trial. Some of its positions, however, will be debated. One may for instance ask whether history and theology have not been placed in too sharp a contrast, as if the Evangelists' theological purpose in writing made them indifferent to historical truth. Also, literary criteria appear to be given undue weight in seeking to discover in the Gospel narratives traces of various layers of the tradition. Finally, if as W asserts, Jesus never claimed to be anything except Jesus of Nazareth, how does one explain the opposition of the Pharisees and the post-Resurrection faith of His disciples?—J. J. C.

Luke, John, Acts

H. CONZELMANN, *The Theology of St. Luke*, trans. G. Buswell (New York: Harper, 1960; London: Faber & Faber), 255 pp. [See also § 7-374r.]

675r. R. W. FUNK, "Conzelmann on Luke," *JournBibRel* 30 (4, '62) 299-301.

The work focuses on the specifically Lukan elements in the Gospel and therefore belongs to redaction criticism. Luke held Jesus to constitute the authentic manifestation of salvation in the first period of Church history. The Gospel's chronology is determined by Luke's understanding of the redemptive significance of events, not by a received sequence. The English translation is dated since it presents an earlier text than the present German third edition (1960).—J. H. C.

O. MERLIER, *Le quatrième évangile. La question johannique*, *Connaissance de la Grèce* 11. *Etudes néo-testamentaires* 2 (Paris: Presses Universitaires de France, 1961), 484 pp.

676r. J. T. FORESTELL, *TheolStud* 23 (4, '62) 649-652.

M's work, defended as a thesis in 1945, fails to take account of recent studies and so "may scarcely expect a warm welcome from students of the Johannine literature." While M promises to refine his ideas in a supplement, his conclusions are not expected to change considerably because he has adopted a methodology which relies excessively on philological criteria and a limited concept of authorship, and which refuses to consider faith and divine inspiration. Greater familiarity with contemporary Catholic authors would have tempered M's severity toward what he calls the official Catholic position. However, many interesting suggestions for future study are presented, such as the literary and theological relationship of John and Paul.—D. J. P.

S. SCHULZ, *Komposition und Herkunft der Johanneischen Reden*. Beiträge zur Wissenschaft vom Alten und Neuen Testament 5 (Stuttgart: Kohlhammer, 1960), xi and 213 pp. [See also § 7-381r.]

677r. M.-É. BOISMARD, *RevBib* 69 (3, '62) 421-424.

For his thesis that the Johannine discourses owe their origin to a fellowship (*habura*) formed of various sectarian groups, S relies chiefly on his analysis of the Prologue and of the *ego eimi* sayings. Contrary to S, however, the Prologue does not contain fragments of a pre-Christian hymn. The theme of our divine sonship through the mediation of the Word of God is a specifically Christian one which is fully attested in James, 1 Peter and 1 John; and the supposedly pre-Christian verses Jn 1:1-5, 5-9 contain theological themes which constitute the framework of the Fourth Gospel. Moreover, it seems useless to invoke Gnostic influence to explain the term *Logos*.

With regard to the *ego eimi* statements, these contain all the typically Johannine themes or expressions. In brief, granted the likelihood of the existence of a Johannine *habura*, this fellowship seems to be explained by the influence of a dominant personality (John or another) who was in close touch with the various trends of contemporary Judaism and who was at the origin of the traditions preserved in the Gospel.—J. J. C.

678r. R. SCHNACKENBURG, *BibZeit* 6 (2, '62) 296-299.

The work has been arranged with clarity and manifests a thorough grasp of the pertinent literature. The following points may be mentioned. The Logos hymn does not seem to be derived from Gnostics nor from some baptismal group but to be an early Christian hymn into which were inserted some words attacking undue veneration for the Baptist. The *ego eimi* statements concerning the vine and the shepherd are not to be explained from a Gnostic background but from the OT and Judaism. S's theory of a *habura* does not explain the missionary interest of John (4:42; 10:16; 11:52); and the question still remains, from whom did the tradition come?—J. J. C.

W. THÜSING, *Die Erhöhung und Verherrlichung Jesu im Johannesevangelium*, Neutestamentliche Abhandlungen 21, 1-2 (Münster: Aschendorff, 1960), xiii and 303 pp. [See also § 7-382r.]

679r. R. SCHNACKENBURG, *BibZeit* 6 (2, '62) 292-296.

The "lifting up" of Jesus according to T refers solely to the Crucifixion and does not include the Resurrection and Ascension. However, the early Church's belief in the enthronement of the Savior (Acts 2:33; 5:31; Phil 2:9) was known to John who took the important step of concluding that the cross is the glorification of Christ, the judgment of God upon the lords of this world (12:31; 16:11, cf. 12:27 f.; 18—19).

T's stress upon two periods in Jesus' salvific work, the one of this life and the other of the glorified life, appears to be carried to the extreme. And certain of his interpretations (3:14; 4:35-38) seem dubious. For instance, does the glorification of the Son consist in His obedient endurance of death (12:28)? Because the author's viewpoint seems to be one-sided, the question arises whether he has done justice to the glory of the Word made flesh, the glory which belongs to Him essentially and was also revealed in the signs.—J. J. C.

H. VAN DEN BUSSCHE, *Het Vierde Evangelie*, (1) *Het Boek der Tekens. Jo 1-4*; (2) *Het Boek der Werken. Jo 5-12*; (3) *Jezus' Woorden bij het Afscheidsmaal. Jo 13-17* (2nd ed.); (4) *Het Boek der Passie. Jo 18-21* (Tielt—The Hague: Lannoo, 1959, 1960, 1957, 1960), 276 pp., 277 pp., 200 pp., 248 pp.

680r. R. SCHNACKENBURG, *BibZeit* 6 (2, '62) 289-292.

Perhaps more consideration could be given to the question whether Hellenism influenced John directly and not merely indirectly and through Judaism. The distinction made between signs and works is not convincing—signs (cc. 2-4) are said to manifest Jesus as the Messiah; works (cc. 5-12) make Him known as the Son and reveal His relation to the Father. Furthermore, there is no reason to posit three stages in the revelation of Jesus, first as Messiah, then as Son of Man, then as Son. For the self-revelation of Jesus remains the same throughout. It is in the reaction of the hearers that there is a dramatic evolution. Finally, the concern to present the theological outlook of the entire Gospel is commendable.—J. J. C.

E. LÖVESTAM, *Son and Saviour. A Study of Acts 13, 32-37. With an Appendix: 'Son of God' in the Synoptic Gospels*, trans. M. J. Petry, *Coniectanea Neotestamentica* XVIII (Lund: C. W. K. Gleerup; Copenhagen: E. Munksgaard, 1961), 134 pp.

681r. J. A. FITZMYER, *TheolStud* 23 (3, '62) 467-469.

This monograph combines rich insights with a clear presentation of the Jewish background of the quotes used by Paul. Focusing on the three OT

passages Paul uses, L evaluates former opinions and clarifies how Paul's Jewish contemporaries understood these verses. Especially well done is the exposition of Covenant nuances which underlie the Isaian expression in Acts 13:34, and which enrich the meaning of Paul's use of these words.—J. D. M.

682r. J. R. MICHAELS, *WestTheolJourn* 25 (1, '62) 56-60.

From a study of the OT texts used in Acts 13:33-35 L concludes that Paul here associates the Davidic Covenant of 2 Sam 7:4-17 with the Resurrection of Jesus. It would seem, however, that the reference is primarily to the Covenant with Abraham. Paul's point seems to be that the ancient promise to Abraham of universal blessing is fulfilled not in David but in Jesus Christ risen from the dead (Acts 13:36; cf. 2:29 ff.). With regard to "Son of God" L maintains that the term is not a metaphysical but a soteriological one, expressing not so much Jesus' essential relationship to the Father as His kingly saving relationship to the world. But this interpretation seems to neglect the Godward thrust of the term in Heb 1:2-3; Col 1:15 and in John. The patient reader who is not discouraged by the style and the multiplicity of footnotes will be rewarded with many useful insights.—J. J. C.

EPISTLES

I. HERMANN, *Kyrios und Pneuma. Studien zur Christologie der paulinischen Hauptbriefe*, Studien zum Alten und Neuen Testament II (Munich: Kösel-Verlag, 1961), 155 pp. [See also §§ 6-1010r—1011r.]

683r. F. MUSSNER, *TrierTheolZeit* 71 (4, '62) 261-262.

This valuable book calls attention to a much neglected fact, namely, the indissoluble tie between *kyrios* and *pneuma*. There are, however, many defects: (1) H does not distinguish between identification and identity. (2) Chap. 12 points out the connections between Paul's view and those of the Jews of the OT regarding the relationship of Yahweh and Spirit. Unaccountably, however, he does not consider the familiar OT relationship between Messiah and Spirit. (3) The Epistles to the Colossians and Ephesians are not discussed. (4) As an exegete the reviewer questions H's view that Paul provides no starting point for an affirmation of the Spirit's personality, and that the Apostle would not have understood the question of the Spirit as included in the Trinity.—R. J. B.

684r. D. STANLEY, *TheolStud* 23 (3, '62) 469-471.

In Part I, H correctly concludes that *kyrios* designates the risen Christ and *pneuma* is the divine power through which Christ is active in the Church. In Part II, he concludes that the identity of the risen Lord and *pneuma* is the basis of Paul's assertions about the divine Spirit. Surprising is the omission of the key works of P. Benoit, S. Lyonnet and L. Cerfaux in the bibliography. Methodologically excellent, this exegetical inquiry permits a historical rather

than a systematic theology to dominate. Although this leads H to prescind from the Trinitarian character of the Pauline *pneuma*, he is right in rejecting as unwarranted any criticism of his work as a minimalist interpretation.—J. D. M.

H.-J. SCHOEPS, *Paulus. Die Theologie des Apostels im Lichte der Jüdischen Religionsgeschichte* (Tübingen: Mohr-Siebeck, 1959), xii and 324 pp. [See also §§ 6-1016r—1019r.]

———, *Paul. The Theology of the Apostle in the Light of Jewish Religious History*, trans. H. Knight (Philadelphia: Westminster Press, 1961), 393 pp.

685r. C. P. CEROKE, *CathBibQuart* 24 (4, '62) 466-467.

The various approaches of 20th-century exegetes to Pauline thought are here presented in a laudable survey. The exegetical deficiencies of the study, however, are many. Furthermore, S is not sympathetic either with the personality or with the thought of the Apostle. In addition, he refuses to admit that the teachings of the earthly Jesus had any significant influence on Paul despite Pauline allusions to the sayings of Jesus. It is to be noted that, while the book concentrates on what happened to Paul after Damascus, the "one question which S. trips over lightly is this: what happened to Saul during the vision at Damascus?"—J. J. C.

H.-J. SCHOEPS, *Paulus. Die Theologie des Apostels im Lichte der Jüdischen Religionsgeschichte* (Tübingen: Mohr-Siebeck, 1959), xii and 324 pp.

686r. P. GEOLTRAIN, *RevHistPhilRel* 42 (2-3, '62) 257-259.

A specialist in Judaeo-Christian writings, S here offers us stimulating and original suggestions on many points. His portrait of Paul, however, appears to be untrue for these reasons: (1) He thinks that Paul deliberately ignored the historical Jesus. (2) He believes that the Apostle had the limited outlook of a Jew of the Diaspora and did not understand the profound meaning of the Law. (3) The influence of the pagan cults upon Paul is exaggerated. (4) The existence of Hellenistic Christianity prior to Paul is not recognized. (5) Insufficient use is made of pertinent Qumran material. (6) Finally, S cannot conceive that Paul's theological ideas originated in his conversion. The possibility of the supernatural is ruled out, and the conversion is explained as the culmination of Paul's deep-rooted aversion to a Judaism which he did not understand.—J. J. C.

W. SCHMITHALS, *Die Gnosis in Korinth. Eine Untersuchung zu den Korinther-briefen* (Göttingen: Vandenhoeck & Ruprecht, 1956), 257 pp.

687r. R. McL. WILSON, *ScotJournTheol* 15 (3, '62) 324-327.

S's literary analysis which finds six original letters in the two Pauline Epistles provides a credible reconstruction of the situation at Corinth, but it

fails to explain why the supposed redactor of about A.D. 96 chose the two-letter arrangement. Further, S can offer no solid evidence for his basic pre-supposition that Gnosis is pre-Pauline and pre-Christian, and that Paul had to deal with a developed Gnosis rather than the mere seeds of it. The excursus on "the redeemed redeemer" is significant, but it is also not completely convincing for the following reasons: (1) Evidence indicates that it is from Christianity itself that the redeemer figure passed into Gnosticism. (2) It is doubtful that the "pure" myth ever existed. (3) There is too little evidence that the admittedly ancient elements in Gnostic theory were ever combined into a system before the second century. In brief, those who accept Bultmannian pre-suppositions will approve this book; those who do not will find much to criticize.—R. J. D.

K. PRÜMM, *Diakonia Pneumatos. Der Zweite Korintherbrief als Zugang zur apostolischen Botschaft. Zweiter Teil/Erster Halbband. Theologie des Zweiten Korintherbriefes: Apostolat und christliche Wirklichkeit (Kapitel 1-7)* (Rome: Herder, 1960), vii and 628 pp. [See also § 6-629r.]

688r. J. SCHMID, *TheolRev* 58 (3, '62) 161-164.

When completed, P's proposed three-volume commentary will no doubt be the longest ever written on 2 Corinthians. In the present volume the treatment of 2 Cor 1—7 is extensive, and each of the chapters can practically be considered a monograph. It is questionable whether themes such as Law, justification and Spirit can be adequately discussed by studying 2 Corinthians without including other Pauline writings such as Galatians and Romans. Contrary to most moderns, P holds for the unity of the entire letter. In fact, he believes that Paul carefully weighed all the details, even the choice of words, in cc. 1—7. This seems doubtful. On the other hand, P rightly states that much of the debate concerning the interpretation of *diathēkē* is pointless, because the opposing viewpoints are not really contradictory but represent a difference of emphasis. The book does not make for easy reading.—J. J. C.

BIBLICAL THEOLOGY

T. BOSLOOPER, *The Virgin Birth* (Philadelphia: Westminster Press, 1962), 272 pp.

689r. F. V. FILSON, *JournBibRel* 30 (4, '62) 334-337.

In his treatment of the evolution of "the growing legend of Mary's virginity . . . into a Marian theology which centered on her Docetic and superhuman qualities" (p. 80)," B fails to make use of the third-century Bodmer Papyrus V on "The Nativity of Mary." But he is persuasive in his valuable survey of historical and critical studies and in his development of the thesis that "the myth of divine paternity may be combined with the existence of a normal

marriage relationship." However, in the face of what the Gospels say, it is impossible to understand his view that "the 'young betrothed woman' (p. 228) can be regarded as living in a normal marriage relationship."—R. J. D.

O. CULLMANN, *The Christology of the New Testament*, trans. S. C. Guthrie and C. A. M. Hall (London: S.C.M. Press, 1959), xvi and 342 pp. [See also §§ 6-364r—365r.]

V. TAYLOR, *The Person of Christ in New Testament Teaching* (London: Macmillan; New York: St. Martin's Press, 1958), x and 321 pp. [See also §§ 4-567r—570r.]

690r. W. NEIL, "The Person of Christ in the New Testament," *ExpTimes* 74 (2, '62) 40-42.

"The purpose of this article is to consider [these two Christological studies] together, to note their similarities and differences, and to draw attention to their value for the life of the Church." Despite differences of method and independent research, the authors arrive at remarkably positive results with much in common. Where they differ most is in their attitudes toward admitting any Trinitarian doctrine in the theology of the NT. For C there is no speculation on Jesus' nature and all Christology is functional. For T "the New Testament is only fully explained if we think of Jesus as one of three Persons within the unity of the Godhead." He does this especially through an analysis of Phil 2:6-11 and a modified kenotic theory which "may be the nearest that we shall ever get to a solution of the greatest of all mysteries."—G. W. M.

G. DELLING, *Die Zueignung des Heils in der Taufe. Eine Untersuchung zum neutestamentlichen "taufen auf den Namen."* (Berlin: Evangelische Verlagsanstalt, 1961), 103 pp.

691r. W. MICHAELIS, *TheolLitZeit* 87 (8, '62) 600-602.

D's investigation of the form and content of the NT phrase, "to baptize in the name of," has the merit of studying a theme that has long needed special treatment. The work is thorough and reliable. The results of the investigation are important and significant: (1) negatively, in calling into question views that are not satisfactorily grounded, especially the widely held opinion that NT baptism means a handing over to Christ, or an incorporation into the community as His Body; and (2) positively, in reaching the conclusion that NT baptism means much more an insertion into the salvation-event which is linked with the name Jesus.—F. X. L.

J. FRISQUE, *Oscar Cullmann. Une théologie de l'histoire du salut. Cahiers de l'Actualité Religieuse* 11 (Tournai: Castermann, 1960), 279 pp. [See also § 7-391r.]

692r. P. PRIGENT, "La Théologie d'Oscar Cullmann en face des positions romaines et bultmanniennes," *ÉglThéol* 25 (75-76, '62) 69-77.

Recent Roman Catholic works on the theology of Cullmann have manifested a wide range of opinions on the value and orthodoxy of Cullmann's positions. F argues that for an understanding of Cullmann one must take into account his total synthesis and especially his methodological principles. Any evaluation which is restricted to individual points is futile and unfair. Despite F's honest attempts to understand Cullmann he falls short of real dialogue because his Catholic presuppositions and a rigid presentation fail to bring out some nuances of Cullmann's thought.—M. A. F.

693r. P. ZERAFA, *Angelicum* 39 (1-2, '62) 236-238.

F's clear and pleasing, though sometimes verbose, exposition presents an admirable synthesis of Cullmann's doctrine and an excellent preparation for a constructive criticism. However, his awe of Cullmann's monolithic structure seems excessive, and his refusal to extend his debate beyond the level of general principles into the level of particular doctrines leaves his results incomplete. A discussion, e.g., of Cullmann's doctrine on the role of Christ in the history of salvation, and especially a debate on the function of the apostles would have been appreciated. For a dialogue must consider both principles and particular doctrines if it is to be complete. A continuation on the level of particular doctrines "would bring this work to a striking perfection."—R. J. D.

J. GNILKA, *Die Verstockung Israels. Isaias 6, 9-10 in der Theologie der Synoptiker*, Studien zum Alten und Neuen Testament III (Munich: Kösel-Verlag, 1961), 229 pp.

694r. J. L. MCKENZIE, *TheolStud* 23 (3, '62) 459-461.

Closely argued and extremely thorough in method and bibliography, G's study of the use of Isa 6:9-10 in the Synoptics and Acts is a notable contribution to the study of the separate Gospels. But this contribution, although solid, is not conclusive, both because it opens up questions which G does not treat, and because the biblical concept of obduracy does not permit simple explanations.—J. D. M.

L. LIGIER, *Péché d'Adam et Péché du Monde. Bible, Kippur, Eucharistie*, Vol. I: *L'Ancien Testament*; Vol. II: *Le Nouveau Testament*, *Théologie* 43 and 48 (Paris: Aubier, 1960, 1961), 321 pp., 487 pp. [See also § 7-393r.]

695r. J. GUILLET, *RechSciRel* 50 (4, '62) 546-557.

These thoroughly documented volumes present a study of the relationship between the biblical passages on Adam's sin and the Jewish liturgy of the

feasts of September, Rosh Hashanah or New Year, and especially Yom Kippur, the annual Day of Atonement. L discovers a remarkable parallelism, hitherto unnoted, between one of the essential pieces of the liturgy of Kippur, the *Seder Abodah*, and several Christian Eucharistic liturgies of the East, in particular the anaphora of the *Apostolic Constitutions* VIII, 12. But when he investigates the possible influence of Kippur on the Bible, L is too often uncritical of his hypotheses. And although the same may be said of his mélange of suggestive relationships between the OT and NT, these faults are only incidental in his profound analysis of the sin of Israel in relation to Christ.

L's study of Rom 5:12-21 is rich but not entirely satisfactory. (1) He attaches v. 12 to the preceding verse, but the parallel he adduces from Mt 20:27 ff. to prove his point does not hold. (2) His translation of *pantes hēmarton*, "du moment que tous sont devenus coupables, ont été saisis par le ashām" (Vol. II, p. 275), gives to *hēmarton* an unusual static sense ('ashām) which he cannot completely justify. (3) L tries to avoid the logical conclusion of vv. 13-14: that those who sinned and died before the Law died because of their own, not Adam's sin. For L fails to see what Adam brought into the world is the *duality*: Sin-Death, and that consequently, the referring of *pantes hēmarton* to personal sin does not detract from the primary causality of Adam which is so central to the meaning of this passage.—R. J. D.

B. LINDARS, *New Testament Apologetic. The Doctrinal Significance of the Old Testament Quotations* (Philadelphia: Westminster Press, 1961), 303 pp.

696r. C. F. D. MOULE, *TheolLitZeit* 87 (9, '62) 680-682.

Many acute observations and obiter dicta such as the following add to the value of this work. Christ's own words before the Sanhedrin, alluding to His vindication by exaltation, have been overlaid by an apocalyptic adaptation. The odd form of the quotation of Ps 68:19 in Eph 4:8 goes back probably to an early version independent of the Targum, perhaps to a pesher modification. "On the third day" in Hos 6:2, which in its normal Semitic sense means "after a short interval," was probably taken literally when Jesus rose on the third day. In addition there are some penetrating hints about the Messianic secret, a cautious estimate of the part played by the prophet-Christology in early Christian thinking, and a fresh estimate of the qualities of Matthew.—J. J. C.

S. M. OGDEN, *Christ Without Myth. A Study Based on the Theology of Rudolf Bultmann* (New York: Harper, 1961), 189 pp.

697r. W. G. GRAY, *JournBibRel* 30 (4, '62) 324-328.

The best features of the book are its fine survey of the literature, its rich use of primary materials, and its sharp, enigmatic posing of contemporary the-

ological problems. The most objectionable feature is its extreme statements. For example, the soteriological relevance of faith in the physical Resurrection of Jesus is thus dismissed. If "the corpse of a man was actually resuscitated, this would be just as relevant to my salvation as an existing self or person as that the carpenter next door just drove a nail in a two-by-four. . . ." This seems harsh and even dogmatic. Certainly if the "resuscitated" one is beloved and the very embodiment of God's love "his reappearing, in whatever form, will have deep relevance to one's understanding of himself, God and the universe." Similarly extreme statements are found in the discussions of Rom 1:19 ff. and Mt 25:31-46.—A. M. DeA.

698r. J. M. ROBINSON, *TheolToday* 19 (3, '62) 438-444.

This work is marked by an unresolved tension between the critical position worked out in the bulk of the book and "the constructive alternative" with which it ends. O's initial thrust is a repudiation of Bultmann's insistence " 'that God has acted decisively in Jesus of Nazareth and that it is this once-for-all event to which the kerygma properly bears witness' " (*JournRel* 1957, p. 166). When O turns in the last chapter to the "constructive" side of his position, Jesus and the kerygma, previously relativized as "simply a transparent means for expressing" what philosophy knows full well, are attributed a "decisiveness" for which the reader is not fully prepared. O's position is vulnerable to his own criticism of Harnack for the very reason he himself suggests: since the relation to a historical event is not necessary, the "primordial event" is a timeless truth. Hopefully, although one senses the antinomy present in the work, O's final "constructive alternative" reveals his promise for the future and justifies his self-designation as "post liberal."—A. M. DeA.

L. SABOURIN, *Rédemption sacrificielle. Une enquête exégétique*, Studia 11 (Bruges: Desclée de Brouwer, 1961), 492 pp. [See also § 7-395r.]

699r. P. J. DONNELLY, *TheolStud* 23 (4, '62) 657-659.

S displays an extraordinary power of synthesis and amazing erudition in this work, whose exceptional quality is particularly reflected in its three indexes. Throughout, but especially in the chapters dealing with the period of the Reformation, S places a much-needed emphasis on the mutual interdependence between theology and exegesis. S makes the well-founded observation that certain supposedly biblical themes, unknown to tradition and singular to the sixteenth century, are still widely accepted among both Catholics and Protestants. This remarkable work will be indispensable to Scripture scholars and dogmatic theologians, and should have valuable repercussions on the ecumenical movement.—D. J. P.

R. SCHNACKENBURG, *Die Kirche im Neuen Testament. Ihre Wirklichkeit und theologische Deutung, ihr Wesen und Geheimnis*, Quaestiones Disputatae 14 (New York—Freiburg: Herder, 1961), 172 pp.

700r. R. E. BROWN, *TheolStud* 23 (3, '62) 465-567.

S avoids a solely Lukan perspective of the early Church by drawing from the whole NT instead of just the Acts. His examination of the theology of the Church in the NT writings is competent, although brief, but it disappointingly underplays the role of the law in the Matthean view of Christianity (p. 66). S rightly approaches the question of Qumran influence on Hebrews. He clearly points out the differences between Qumran and Christianity, but generally neglects the more fruitful investigation of the similarities between them and the possible influence of Qumran on the Christian Church. The contribution of this work to biblical theology lies not in original insights but in its convenient and scholarly summary of modern scriptural views.—J. D. M.

R. SCHNACKENBURG, *La théologie du Nouveau Testament. État de la question*, Studia Neotestamentica. Subsidia I (Bruges: Desclée de Brouwer, 1961), 123 pp.

701r. J. A. FITZMYER, *TheolStud* 23 (3, '62) 461-463.

Basically an annotated bibliography (with but a few minor lapses), this highly commendable evaluative survey of modern research will be found particularly valuable (1) for its definition of the place that some isolated studies may occupy in the present state of NT theology, and (2) for its indication of present lacunae in Catholic contributions to NT theology.—J. D. M.

D. M. STANLEY, *Christ's Resurrection in Pauline Soteriology*, Analecta Biblica 13 (Rome: Pontificio Instituto Biblico, 1961), xxvii and 313 pp.

702r. E. H. MALY, *TheolStud* 23 (4, '62) 652-654.

S restricts himself to exploring only Paul's thought in its historical development. This enables him to provide a clearer understanding of the Resurrection as a biblical reality as far as Paul is concerned than does F. X. Durrwell, *The Resurrection* (1960) [cf. § 6-1031r], who gives a systematic presentation of the Resurrection theology of the whole NT. Thus, some of Durrwell's work will be re-evaluated in the light of S, whose concluding chapter could well be used as the basis of a course in the theology of Paul. New insights are provided on Paul's thought, and S's own translation, often fresh and striking, helps immeasurably to grasp Paul's tortuous reasoning. However, the style is not the clearest and extensive references do not add to clarity. Although S's thesis is sometimes pressed too hard, the book will undoubtedly be quoted in other learned works for some years to come.—D. J. P.

EARLY CHURCH—DEAD SEA SCROLLS

M. BLACK, *The Scrolls and Christian Origins. Studies in the Jewish Background of the New Testament* (New York: Scribner's, 1961), xv and 206 pp. 16 illustrations. [See also § 7-400r.]

703r. J. P. VAN DER PLOEG, *TheolRev* 58 (3, '62) 164-166.

According to B Christianity has its origin in a Qumran type of Judaism from which it borrowed a great deal. In proposing his interpretations the author frequently does not discuss the positions of scholars who disagree with him; sometimes he does not even mention their viewpoint. The book manifests a marked tendency for hypothetical reconstructions, and the material gathered seems at times to be arranged to support a thesis. Much space is devoted to the "sacred meal" of Qumran, but B does not mention the reviewer's pertinent article on "The Meals of the Essenes," *JournSemStud* 2 (1957) 163-175 [cf. § 2-171]. Furthermore, B does not succeed in his attempts to prove that the food at the "sacred meal" of Qumran was "consecrated bread." In brief, this volume presents valuable material; its methodology, however, is defective.—J. J. C.

704r. M. ZERWICK, *Biblica* 43 (2, '62) 232-237.

If B's position on the Qumran community's continued, though significantly modified, relations with the Temple in the matter of sacrifice is correct, one would be dealing here with exceptional treatment accorded to a peculiar sect by the Temple authorities. Might there not have been similarly exceptional provisions in the matter of the calendar and paschal sacrifice? B rightly rejects Cullmann's view that the link between Qumran and the early Christian Church is to be sought in the Hellenists, but his own suggestion—rather in the Hebraists of Acts 6—is a dubious improvement. It is also a cause for surprise that at one moment he explicitly relates the Christian ideal of celibacy to the teaching of Jesus, yet at others declares all NT traces of this ideal to derive from the Jewish dissidents.—R. L. R.

B. GERHARDSSON, *Memory and Manuscript. Oral Tradition and Written Transmission in Rabbinic Judaism and Early Christianity*, trans. E. J. Sharpe, *Acta Seminarii Neotestamentici Upsaliensis* XXII (Lund: C. W. K. Gleerup; Copenhagen: E. Munksgaard, 1961), 379 pp. [See also § 7-403r.]

705r. J. A. FITZMYER, "Memory and Manuscript: The Origins and Transmission of the Gospel Tradition," *TheolStud* 23 (3, '62) 442-457.

The chief significance of this work "lies in the path which it opens in the post-Bultmann phase of Gospel study." For, just as source analysis gave way to (Bultmannian) form-criticism, so too form-criticism has given birth most recently to three children: (1) *Redaktionsgeschichte* (cf. the work of W.

Marxsen on Mark, H. Conzelmann on Luke, G. Bornkamm on Matthew); (2) a reconsideration of the problem of the historical Jesus (J. M. Robinson); and (3) the fruit of the investigations of the Scandinavian school of Gospel research (of which G's thesis is representative). Building carefully on the achievements of his predecessors, G supplies an important corrective to the overplayed Dibelius-Bultmann *Sitz im Leben*; and he is able to offer a substitute based on NT data and contemporary Jewish methods of teaching. He also shows that "the Gospel stories were much more the result of a preservative process than a creative one."

On the debit side, B allows sufficiently neither for the embellishment and modification inevitable in the process of oral tradition, nor for the markedly theological formulation given to many of the sayings of Jesus by the Evangelist-editors or others from whom they derived their material. Thus, although this work gives new support to the basic historicity of the Gospels, it is going too far to conclude, with G, that "the Gospels do present us with the *ipsissima verba Jesu*."—R. J. D.

E. HAENCHEN, *Die Botschaft des Thomas-Evangeliums*, Theologische Bibliothek Töpelmann 6 (Berlin: A. Töpelmann, 1961), 76 pp.

706r. R. McL. WILSON, *ScotJournTheol* 15 (3, '62) 327-330.

This book is important and stimulating, but too brief. H concentrates on the meaning of the text and sends us to a *Sammelbericht* (which is not always readily accessible) for detailed treatment of other aspects. He should have made more of the principle that Gnostic use does not necessarily mean Gnostic origin, and he should have developed more the suggestion that a special collection of Gnostic sayings may be behind this new gospel. H leans toward Grant and Freedman in maintaining the dependence of *Thomas* on the canonical Gospels. But when he refutes Cullmann and others who hold that *Thomas* made use of earlier sayings, he vainly tries to squeeze certitude out of the fact that it *may* be possible to argue that the early Greek fragments are already Gnostic, and that it is not necessary to postulate a sayings-collection as the source or one of the sources. Because this work was found in the library of a Gnostic group, H can with justice (and with considerable success, as does also B. Gärtner) begin with the "Gnostic" sayings and find in them the key to the rest.—R. J. D.

H. KOSMALA, *Hebräer—Essener—Christen. Studien zur Vorgeschichte der frühchristlichen Verkündigung*, Studia Post-biblica 1 (Leiden: Brill, 1959), xii and 479 pp. [See also § 6-657r.]

707r. C. SPICQ, *RevBib* 69 (2, '62) 278-280.

K proposes that the recipients of the Epistle to the Hebrews were Essenes who had not yet been converted to Christianity. The parallels he discovers

between Hebrews and the Qumran literature are often quite striking, e.g., the similar attitudes toward "truth" as synonymous with the whole of justice. Also common to both is a notion of faith in the promise of God, a faith that is not Christological but eschatological. However K does not offer here a systematic treatment of Hebrews, nor does he account for texts that would indicate that the readers were already Christians. Nevertheless, he does offer valuable help in specifying the *Sitz im Leben* of the Epistle.—T. F. M.

BULLETINS AND BIBLIOGRAPHIES

708. B. M. AHERN, "Study Aids for the Bible Today," *Bible Today* 1 (1, '62) 38-43.

J. M. T. BARTON, "Notes on Recent Work. Holy Scripture," *ClerRev* 47 (10, '62) 609-617.

M. SCHOENBERG, "Catholic Biblical Association: A Silver Jubilee," *Hom PastRev* 62 (12, '62) 1062-65.

Discusses the work of the American Association, especially of the *Catholic Biblical Quarterly*, the Confraternity Translation of the Bible, and publications of individual members.

BIOGRAPHICAL NOTES

FUNK—Dr. Robert Walter Funk is an ordained minister of the Disciples of Christ Church. He was born on July 18, 1926, in Evansville, Indiana. After studying at Butler University (A.B., 1947; B.D., 1950; M.A., 1951), he received the Ph.D. from Vanderbilt University in 1953. He lectured in Bible studies at Butler from 1947 to 1949 and at Vanderbilt from 1951 to 1953. He has served as assistant professor in religion at Texas Christian University from 1953 to 1956, instructor at Harvard Divinity School in 1956-57, annual professor at the American Schools of Oriental Research in Jerusalem in 1957-58, and as assistant professor of biblical theology at Emory University's Candler School of Theology in 1958-59. In addition to his teaching and pastoral duties, he translated and edited Blass and Debrunner's *Greek Grammar of the New Testament and Other Early Christian Literature* (1961). He is a member of the National Association of Biblical Instructors, the Society of Biblical Literature and Exegesis, the American Schools of Oriental Research, and the Studiorum Novi Testamenti Societas. His articles and book reviews have appeared in *JournBibLit*, *HarvTheolRev*, *BullAmSchOrRes*, and other journals. His forthcoming publications include contributions to *The Interpreter's Dictionary of the Bible*, *New Frontiers in Theology* (ed. J. B. Cobb and J. M. Robinson, vol. II, 1963), *The Archaeological Encyclopaedia* (to be published by the Israel Exploration Society), and the volume on the Citadel of Beth-zur (annual of the American Schools of Oriental Research). At the present time he is associate professor of NT at the Theological School of Drew University.

GROBEL—Prof. (Wm.) Kendrick Grobel, an ordained minister of the United Church of Christ (former Congregational Christian wing) and professor of NT in the Divinity School of Vanderbilt University, was born on April 24, 1908, at Cresco, Iowa. After his studies at Yankton College (B.A., 1928; B.Mus., 1929), he attended Chicago Theological Seminary (B.D., 1932), and the University of Chicago (M.A., 1932). In 1937 he received the Th.D. from the University of Heidelberg. He was a Ford Traveling Fellow of Chicago Theological Seminary for research under Martin Dibelius in Germany (1932-34) and also received a grant from the Association of American Theological Schools for research in Gnosticism at the Coptic Museum, Cairo, and the University of Utrecht (1959). In addition to several pastorates, he has held the positions of instructor in NT at Hartford Theological Seminary (1934-36) and in German at Trinity College (Conn.) in 1936. From 1947-52 he was associate professor and from 1952-55, professor of biblical theology at Vanderbilt University. Since 1955 he has been professor of NT at that same university. He was Fulbright lecturer at the University of Oslo in 1951-52, Mead-Swing lecturer at Oberlin in 1953, Kearns lecturer at Duke University

in 1961, Gheens lecturer at Southern Baptist Seminary in 1962, and also served as guest professor at United Theological College, Bangalore, India, in 1959-60. He held the post of secretary of the Society of Biblical Literature and Exegesis in 1962. His articles have appeared in *JournBibLit*, *RelLife*, *Theol Rund*, *Byzantion*, *NTStud*, *The Interpreter's Dictionary of the Bible*, *Hasting's Dictionary of the Bible* (one volume edition), and *Religion in Geschichte und Gegenwart* (3rd ed.). His principal books are: *Formgeschichte und synoptische Quellenanalyse* (1937), a translation of Bultmann's *Theologie des Neuen Testaments* (vol. 1, 1951; vol. 2, 1955), and the *Gospel of Truth* (1960).

KUHN—Prof. Dr. Karl Georg Kuhn, a member of the Evangelical Church of Germany, was born on March 6, 1906, in Thaleischweiler (Pfalz), Germany. He studied theology and Semitic languages at the Universities of Breslau and Tübingen from 1926 to 1930. At Tübingen he received the D. Phil. in 1931, and in 1955 the honorary D. Theol. from the University of Göttingen. In 1934 he was appointed lecturer (Privatdozent) in Oriental languages and in 1942 professor extraordinarius at Tübingen. He became professor extraordinarius in NT at the University of Göttingen in 1949, and in 1954 became professor ordinarius in NT at the University of Heidelberg. He has contributed to *ZeitNTWiss*, *TheolLitZeit*, *NTStud*, *ZeitTheolKirche*, *EvangTheol*, and Kittel's *TWNT*. His principal works are *Die älteste Textgestalt der Psalmen Salomos* (1937), *Achtzehngebet und Vaterunser und der Reim* (1950), *Phylakterien aus Höhle 4 von Qumran* (1957), *Rückläufiges hebräisches Wörterbuch* (1958), *Der tannaitische Midrasch Sifre zu Numeri* (1959), and *Konkordanz zu den Qumrantexten* (1960). *The Scrolls and the New Testament* (ed. K. Stendahl, 1957) contains some of his work translated into English.

MASSAUX—Canon Édouard Massaux, born on September 27, 1920, at Neufchâteau, Belgium, is professor and chief librarian of the Catholic University of Louvain. He studied philosophy at the Pontifical Gregorian University from 1938 to 1940 and theology at the Grand Séminaire de Namur from 1940 to 1944. Ordained priest in 1944, he continued his theological studies at Louvain as a student of the Faculty of Theology. He was promoted to the rank of Doctor in 1948 and agrégé in 1950. In 1950-51 he studied at the Pontifical Biblical Institute in Rome, where he obtained the degree of L.S.S. In 1953 he became professor of theology at the Catholic University of Louvain; in 1961, he was appointed its librarian. He is a member of the editorial staff of *Ephemerides Theologicae Lovanienses*. He has written for or collaborated in the publication of the following periodicals: *EphTheolLov*, *NTStud*, *Le Muséon*, *RevHistEccl*, *NouvRevThéol*, *Revue diocésaine de Namur*. His research on the influence of the Gospels in early Christian writings led to the publication of *Influence de l'Évangile de Saint Matthieu sur la littérature chrétienne avant Saint Irénée* (1950). At present he is engaged in preparing a work of textual criticism of the NT. In the capacity of general secretary, he prepared

and organized in 1958, in Brussels and Louvain, the first International Catholic Congress of Biblical Sciences and has taken an active part each year in the Journées Bibliques de Louvain.

MONTEFIORE—Canon Hugh Montefiore was born in London, May 12, 1920. He is priest of the Church of England, canon theologian of Coventry Cathedral, fellow and dean of Gonville and Caius College, Cambridge, and university lecturer in NT at the University of Cambridge. He studied at St. John's College, Oxford, and at Westcott House, Cambridge. In 1951 he was appointed chaplain, and in 1953 vice-principal of Westcott House. In 1954 he was named dean of Caius College, in 1956 a university assistant lecturer, and in 1959 a university lecturer in NT. He has published articles in *JournTheol Stud*, *Historia*, *NTStud*, *NovTest*, *Theology* and *ExpTimes*. He contributed to *The Historic Episcopate* (ed. K. M. Carey, 1954) and to *Soundings* (ed. A. R. Vidler, 1962). He is joint author, with H. E. W. Turner, of *Thomas and the Evangelists* (1962), and author of *Josephus and the New Testament* (1962). He is preparing a commentary on the Epistle to the Hebrews and a work on the presuppositions of NT criticism.

BOOK NOTICES

INTRODUCTION

G. ALEXANDER, *The Handbook of Biblical Personalities* (Greenwich, Conn.: Seabury Press, 1962, \$5.75), xv and 299 pp.

The primary objective of this work is "to offer theological students a quick reference book, and the casual reader a companion to the Bible with enough facts and interpretative material to throw light on some of the more important matters which make the people significant." The meaning of each name is given as well as the pertinent references to the Bible. "A Note on the Meaning of Hebrew Names" serves as an introductory chapter. A five-page bibliography is appended.

C. BANGS, *German-English Theological Word List* (rev. ed.; Kansas City: Carl Bangs, Saint Paul School of Theology-Methodist, 1962, \$1.00), 16 pp.

This new edition includes more than 600 terms from theology, biblical studies, philosophy and ethics. In addition, definitions are given for special terms employed by Kant, Hegel and Heidegger. The following entries illustrate the author's method. "Der Gegenstand, object; die Gegenwart, present time, presence; das Geheimnis, mystery, secret."

A. BARNES, *Barnes' Notes on the New Testament*, ed. I. Cobbin (Grand Rapids: Kregel Publications, 1962, \$14.95), xi and 1763 pp., 89 illus., 2 maps.

This first American edition has been edited, with improved readings and a biographical sketch, from the original English edition of the last century. A brief introduction gives a history of the Bible and its translations. Various aids for the reader are included in this commentary and text (KJV).

C. K. BARRETT, *The Book That Makes Men Free*, Foundery Pamphlets 14 (London: Epworth, 1962, paper 1 s.), 15 pp.

This booklet was originally an address delivered at the 1961 Methodist Conference. B maintains that the Bible has a liberating and creative effect, which has been to some extent lost today, and that this must be recaptured and preached to the world.

M. BARTH, *Vom Geheimnis der Bibel*, Theologische Existenz Heute, N. F. 100 (Munich: Chr. Kaiser Verlag, 1962, paper DM 2.90), 47 pp.

Theologians, following Origen, have attempted to explain the uniqueness of the Bible by viewing it as a mystery analogous to the divine-human mystery of Jesus Christ. B discusses the merits of such an analogy and then outlines the task of doing justice to the mystery of the Bible by unfolding the doctrine of the Holy Spirit.

E. BETTI, *Die Hermeneutik als allgemeine Methodik der Geisteswissenschaften*, Philosophie und Geschichte 78/79 (Tübingen: Mohr-Siebeck, 1962, paper DM 4.50), 64 pp.

The author brings to bear his life-long interest in methodological problems on some recent discussions. He treats in particular the work of Bultmann, *Eschatologie und Geschichte*, and Gadamer, *Wahrheit und Methode*.

Bible Key Words. Vol. I, from Gerhard Kittel's *Theologisches Wörterbuch zum Neuen Testament*, trans. and ed. by J. R. Coates (New York: Harper, 1951, \$4.00), xiv and 76, xii and 75, xiii and 96, xiii and 82 pp.

Four articles, translated from the first German edition of *TWNT* are published in this single volume. They are "Love" by G. Quell and E. Stauffer (1933), "The Church" by K. Schmidt (1938), "Sin" by G. Quell, G. Bertram, G. Stählin, and W. Grundmann (1933) and "Righteousness" by G. Quell and G. Schrenk (1935).¹ C has written a preface to each of the articles and has added to the bibliographies and notes.

G. K. BOWERS, *God's Word—and Man's! A positive approach to the relationship of God's Truth to man's wisdom in a time of stress* (Anderson, Ind.: Warner Press, 1962, \$3.50), 192 pp.

The author, a pastor in Lewisburg, Pa., proposes a number of common proverbs, as "love is blind," "seeing is believing," "revenge is sweet," and shows their falsity within a biblical framework, "for the purpose of changing man himself so that in all matters he may seek the Truth that transcends and transforms!"

J. J. CASTELOT, S.S., *God So Loved the World. A Commentary on the Bible* (Notre Dame, Ind.: Fides, 1962, \$3.95), vii and 150 pp.

This commentary depicts the historical background in which the gradual revelation of God's love for men unfolded. The major events of the OT and NT are treated in popular style.

The Comprehensive Bible Concordance, ed. A. Clarke (Grand Rapids: Kregel Publications, 1960, \$3.50), 284 pp.

This is a photolithoprinted offset from the supplement to the *Comprehensive Bible Commentary*, edited by W. Jenks (Philadelphia: J. B. Lippincott, 1846). In addition to the concordance there are included definitions of theological terms and proper names, identification of biblical animals and birds, and numerous black-and-white drawings.

Decennial Index of the Catholic Biblical Quarterly. Volumes I-X and Volumes XI-XX, compiled by Mother Kathryn Sullivan, R.S.C.J. (Washington: Catholic University of America, paper), 53 pp.; 83 pp.

In the first index volume all is arranged under one alphabetical list. In vol. 2 there are six indexes: three for articles (titles, authors, cross-references); three for reviews (titles, authors, reviewers).

R. W. DEITZ, *What the Bible can mean for you*, A Fortress Book (Philadelphia: Muhlenberg Press, 1962, \$1.00), xi and 52 pp.

D, former professor of church history at the Lutheran Theological Seminary, Gettysburg, Pa., discusses the problem of the Bible's contemporary relevance: "The Bible among Churchmen," "The Bible among Scholars," "The Bible in America" and "The Bible Today."

Deutsches Wörterbuch zum Neuen Testament, ed. G. Richter, Regensburger Neues Testament 10, Registerband (Regensburg: Pustet, 1962, DM 55), xix and 1088 pp.

This NT dictionary is a general index to assist the reader through the nine previous volumes of commentary. More than a textual concordance and less than a comprehensive, multivolumed study of NT lexical material, it offers both scholars and nonprofessionals a survey, predominantly theological, of key-words appearing in the NT text. Directions for using the dictionary, a bibliography, and a list of the words treated are included.

R. H. FULLER, *The New Testament in Current Study* (New York: Scribner's, 1962, \$2.95), vii and 147 pp.

In this work, an outgrowth of a series of lectures delivered in 1960, F, professor of NT at Seabury-Western Theological Seminary, Evanston, Ill., surveys the development in NT studies over the past two decades, and interprets and criticizes the present trends for the nonprofessional clergy and laity.

Die Geschichte unseres Heiles. Benzigers Jugendbibel (Einsiedeln—Zurich: Benziger, 1962, DM 9.80), 382 pp., 32 photos., 2 maps.

Under the direction of the Catholic hierarchy of Switzerland, this abridged Bible for young readers from the ages of ten to fifteen was designed for classroom and catechetical use. From the OT 68 key selections of salvation-history are given in a condensed form. The longer section devoted to the NT contains 97 passages often complemented with a doctrinal introduction or geographical, historical, literary information to aid in understanding the text. Thirty-two color photographs and several maps are included.

L. H. GROLLENBERG, O.P., *Atlas of the Bible*, trans. and ed. J. M. H. Reid and H. H. Rowley (New York—London: Thomas Nelson, 1957, \$15.00), 165 pp., 408 photos., 37 maps.

This reprint of the 1956 edition is the English version of the original *Atlas van de Bijbel* (Amsterdam: Elsevier) which has been re-edited and translated into many languages. The *Atlas* combines photography, colored maps with symbols and historical notations, and a text which adheres closely to the biblical narrative.

K. GUTBROD, *Anleitung zur Bibelarbeit*, Stuttgarter Bibelhefte (Stuttgart: Quell-Verlag, 1960, paper DM 3.80), 91 pp.

This volume outlines the special considerations which must be kept in mind if one desires to study the Bible seriously and reap rich fruit from the endeavor.

Harper's Topical Concordance, ed. C. R. Joy (rev. ed.; New York: Harper, 1961, \$8.95), xi and 628 pp.

This revised and enlarged edition of the 1940 original adds a number of contemporary concerns such as segregation, unemployment, secularism, integration; and lists texts for national holidays such as Washington's Birthday and United Nations Day. The concordance includes 2,775 topics and 33,200 texts.

F. K. HAZLITT, *The Concise Bible. Synopses of all sixty-six Books with the full text of the most famous quotations from the King James Version* (Chicago: H. Regnery, 1962, \$4.00), ix and 213 pp.

Intended as an introduction to the Bible, this work aims at leading the reader to a more extensive reading of the Bible itself. Each of the 66 books of the KJV has been abridged. Direct quotes with chapter and verse are set in roman type with H's synopses in italics. An appendix with additional quotes, a brief bibliography and index are included.

A.-M. HENRY, O.P., *L'Annonce de l'Évangile aujourd'hui. Rapports du quatrième colloque de "Parole et Mission,"* Parole et Mission (Paris: Cerf, 1962, paper 9.90 NF), 367 pp.

Papers delivered at the fourth meeting of Parole et Mission are here published for the general public. The first section of this volume deals with the initial preaching of the Gospel to unbelievers and includes papers by Y.-B.

Trémel, F. Dreyfus, J. Daniélou and A.-M. Henry. Modern man, the product of rationalism, science and technology, is the subject of the second part with papers by D. Dubarle, J.-M. Domenach, J. Thomas, J. Sarano, J.-M. Pohier, É. Borne and A. Plé. In the final section N. Dumas and A. Liégé relate the presentation of the kerygma to modern man.

Hold the Faith. An Introductory Bible Study Course, Bk. 1 (3rd ed.; 1960), Bk. 2 (London: Inter-Varsity Fellowship, 1962, paper 1 s. 6 d. each), 71 pp. each.

Both books of this introductory Bible study course, tailored for private study over a period of six months, are reprinted from earlier editions. A section is assigned for each day of the week and includes two or three questions on the text for the day. A very brief introduction and outline precedes each selected scriptural writing.

Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. International Review of Biblical Studies. Revue Internationale des Etudes Bibliques, Band VIII, 1961/62, Heft 1-2, ed. F. Stier et al. (Düsseldorf: Patmos-Verlag, 1962, paper DM 48, \$12.00), xii and 306 pp.

Dr. F. Stier of Tübingen, in collaboration with P. I. Bratsiotis, K. Elliger and A. Vögtle and an expanding group of 60 abstractors, presents the eighth volume of this bibliographical aid. Brief summaries describe the OT and NT material published chiefly in 1960. The 1,864 entries of this volume are gathered into major groupings: text, interpretation (biblical theology, commentaries on OT and NT writings, etc.), extrabiblical literature, historical milieu and history of Israel. The majority of summaries are given in German, with some few in French, Latin or English. Indexes of volumes consulted, authors, and a table of contents are included.

The Interpreter's Dictionary of the Bible. An Illustrated Encyclopedia, 4 vols., ed. G. A. Buttrick et al. (New York—Nashville, Tenn.: Abingdon Press, 1962, \$45.00), xxxi and 876 pp., vii and 1030 pp., vii and 978 pp., vii and 964 pp., 24 colored maps, illus.

This work presents a comprehensive and up-to-date all-purpose resource tool for almost every phase of biblical inquiry. There are more than 7,500 entries, with many terms not found in earlier dictionaries of this kind. Pronunciation, Hebrew or Greek original, derivation, variant spelling, identification and biblical occurrences are given for each proper name and distinctive term. There are full-length articles on each book of the Bible; on the Apocrypha and other extra-canonical books, including the Dead Sea Scrolls and the Gnostic MSS; and on great theological concepts of the Bible. Numerous maps and illustrations, both colored and black and white, are included.

H. M. KUITERT, *De Mensvormigheid Gods. Een dogmatisch-hermeneutische studie over de anthropomorfismen van de Heilige Schrift* (Kampen: J. H. Kok N.V., 1962, paper 12.50 fl.), 319 pp.

This study deals with the correct understanding of the anthropomorphousness of God in the Scriptures. The author traces the background of the ideal conception of God—immaterial, immutable, transcendent—and its influence on Christian attempts to explain the biblical anthropomorphisms. The dangers inherent in a procedure which tries to balance the demands of the traditional standard for the divine with the demands made by the Biblical conception of revelation indicate that it should be abolished. Scripture itself shows none of the antianthropomorphous tendencies associated with the Hellenistic conviction

of God's transcendence as the main *criterium divinitatis*. On the contrary the anthropomorphous features of God found in the Bible must be valued as an adequate Israelite expression of Yahweh's true nature. A six-page English summary and a bibliography are included.

Das Land der frohen Botschaft (Klosterneuburg: Klosterneuburger Bibelapostolat, 1962, paper DM 7.50), map.

The Austrian Catholic center of the biblical apostolate has issued a large multicolored paper wall map of Palestine in the time of Jesus. Two insets give specialized maps of Jerusalem and the Sea of Galilee with its environs.

Miscellanea Erfordiana, ed. E. Kleineidam and H. Schürmann, *Erfurter Theologische Studien* 12 (Leipzig: St. Benno-Verlag, 1962, paper), 313 pp.

This book, written on the occasion of the tenth anniversary of the Philosophisch-Theologische Studium Erfurt, contains 14 essays of present and former lecturers of the Studium. Of special interest to biblical scholars are the following: O. Schilling, "Das Wort Gottes im Alten Testament"; J. Schreiner, "Hören auf Gott und sein Wort in der Sicht des Deuteronomiums"; H. Schürmann, "Evangelien-schrift und kirchliche Unterweisung. Die repräsentative Funktion der Schrift nach Lk I,1-4"; W. Trilling, "Jesusüberlieferung und apostolische Vollmacht."

C. F. D. MOULE, *The Birth of the New Testament*, Harper's New Testament Commentaries (New York—Evanston: Harper & Row, 1962, \$5.00), xii and 252 pp.

This book highlights various influences which played a part in the formation of the NT. It sketches the role of the worshiping and suffering community which, under the guidance of the Holy Spirit, molded together individual units into the Scriptures. Special topics are discussed in four excursuses. There are two indexes.

Das Neue Testament, ed. F. Tillmann (Munich: Kösel-Verlag, 1962, DM 14.80), 902 pp.

The first publication of this NT translation was produced in 1925. The text and notes were re-worked by W. Becker in 1951. This is the approved Catholic translation for East Germany and is here published with the addition of introductory comments on each NT book, a 31-page synoptic table, and a 77-page biblical theology index with corresponding references to the text. The last two parts are the work of P. Hoffmann.

The New English Bible. New Testament (New York and London: Oxford University Press and Cambridge University Press, 1962, paper \$1.45), xiv and 447 pp.

This paperback is a reproduction of the original edition published conjointly by Oxford and Cambridge University Presses [cf. *NTA* 5 (3, '61) p. 351].

The New Testament in Modern English, trans. J. B. Phillips, Macmillan Paperbacks 105 (New York: Macmillan, 1962, paper \$1.45), xiv and 575 pp., 5 maps.

The present work now makes available P's complete translation of the NT in one paperback volume [cf. *NTA* 5 (3, '61) p. 356, "The Gospels" and p. 358, "Letters to Young Churches"; 6 (3, '62) p. 146, "The Young Church in Action" and p. 418, "The Book of Revelation"]. This edition of the 1958 original contains, besides the translation, a foreword stating P's principles of translation, a short index of names, places and events.

The Oxford Concise Concordance to the Revised Standard Version of the Holy Bible, compiled by B. M. and I. M. Metzger (New York: Oxford University Press, 1962, \$2.00), 158 pp.

Compiled with the needs of the general reader in mind, this concordance lists significant nouns, verbs, adjectives, adverbs, and situates them in a meaningful context. Proper names are listed together with pertinent geographical and biographical details.

Peake's Commentary on the Bible, ed. M. Black and H. H. Rowley (New York—London: T. Nelson, 1962, \$15.00), xv and 1130 pp., 16 maps.

This entirely new edition replaces the older one dating from 1919. The work is divided into (1) general articles, (2) introductory articles to the OT, (3) commentaries on the OT, (4) introductory articles on the NT, and (5) commentaries on the NT. A general index and 16 maps with an index of place names complete the volume. Besides the familiar topics found in the old commentary, attention is given to new areas of interest such as archaeology, the Bible as literature and English versions of the Bible. The commentary makes use of the RSV and includes contributors from the Commonwealth and the U.S.A. "The present work is designed to put before the reader in a simple form, without technicalities, the generally accepted results of Biblical Criticism, Interpretation, History and Theology."

A. D. R. POLMAN, *The Word of God According to St. Augustine*, trans. A. J. Pomerans (Grand Rapids: Eerdmans, 1961, \$5.00), 242 pp.

This study of the Word of God in Augustinian thought is more than a translation of *Het Woord Gods bij Augustinus* (1955) since the author has revised and expanded the original in light of critical reviews. P, who is professor at the John Calvin Academy, Kampen, The Netherlands, envisions this book as part of a four-volume study on Augustine. After a chapter on Christ the Word, the author discusses the nature and extent of inspiration, the relationship of the OT and the NT in Christ, and the proclamation of Scripture. The last three of these seven chapters discuss Scripture and the Church, the Word of God and spiritual life, Scripture and heaven.

C. F. POTTER, *Is That in The Bible?*, Crest Book R580 (Greenwich, Conn.: Fawcett Publications, 1962, paper \$.60), 272 pp.

This paperback, a reprint of a 1933 edition, contains a series of questions and answers "intended for those who are more interested in human life than in divine theology, and who appreciate an amusing situation or a touch of human nature, even if it is in the Bible."

Proceedings: Society of Catholic College Teachers of Sacred Doctrine. Eighth Annual Convention (Weston, Mass.: Regis College, 1962, paper \$3.00), 209 pp.

This collection of papers read at the 1962 convention for Catholic theology professors features as its central theme the sacraments. Of particular interest to NT scholars is the study by R. Brown, "The Eucharist and Baptism in St. John" which is abstracted in this issue of *NTA* [cf. § 7-545].

B. RAMM, *Special Revelation and the Word of God* (Grand Rapids: Eerdmans, 1961, \$4.00), 220 pp.

This essay discusses the contemporary problem of special revelation in three sections: (1) the concept of special revelation; (2) the modalities of special revelation: divine condescension, divine speaking, historical event, and Incarnation; and (3) the products of special revelation: in the form of

language, knowledge of God, Scripture, and translation. A five-page bibliography and three indexes of subjects, names and scriptural references complete this work by R, professor of systematic theology at the California Baptist Theological Seminary.

J. REUMANN, *Four Centuries of the English Bible*, A Fortress Book (Philadelphia: Muhlenberg Press, 1961, \$1.00), xiii and 63 pp.

In this brief historical sketch, R, professor of NT at the Lutheran Theological Seminary, Philadelphia, divides his work into two sections dealing with the periods: (1) 1515 to 1615, when the Wycliffe Bible, Tyndale's Bible and the KJV appeared; and (2) 1880 to the present, an era which culminated in the appearance of the RSV (America) and the NEB (Great Britain). An introductory chapter presents data on Bible translations which appeared in England prior to the first English translation.

E. H. ROBERTSON, *The Bible in Our Times. Methods of Bible Study* (New York: Association Press, 1962, paper \$1.25; London: SCM Press), 62 pp.

This paperback is written for Bible study groups. It treats of methods of group discussion and the relationship of the Bible to daily living. R comments on a number of modern works which are useful for background material.

W. S. SMITH, *Musical Aspects of the New Testament*, Vrije Universiteit te Amsterdam (Amsterdam: Uitgeverij W. ten Have N.V., 1962, paper 12.50 gld.), xiii and 187 pp.

The aim of this doctoral dissertation is "to examine every passage within the NT which has any bearing on musical performance of any kind." Chapter 1 sketches the Jewish background while chapters 2 and 3 focus on earliest Christian practices and texts concerning musical performance. The following chapters treat of secular musical practices, angelic music, the significance of the trumpet, and the NT concept of music in its theological and anthropological aspects. An index of modern authors and editors is included.

Supplément au Dictionnaire de la Bible, ed. L. Pirot, A. Robert, H. Cazelles, A. Feuillet, *Fascicule 36. Pastorales—Paul* (Paris: Letouzey & Ané, 1961, paper 20 NF), cols. 1-256.

The issue contains the following articles: *Pastorales* (C. Spicq); *Patmos* (G. Camps); *Patriarches* (H. Cazelles); *Colossiens* (P. Benoit); *1—2 Corinthiens* (A. Feuillet); *Éphésiens* (P. Benoit); *Galates* (A. Viard); *Hébreux* (C. Spicq) which is unfinished. The major contributions are *Pastorales* (cols. 1-73); *Corinthiens* (cols. 170-195); and *Hébreux* (cols. 226-256).

J. C. SWAIM, *New Insights into Scripture. Studying the Revised Standard Version*, The Cooperative Series (Philadelphia: Westminster Press, 1962, \$3.95), 206 pp.

This work is intended as an aid in understanding the RSV translation of the Bible. Several chapters point up the advantages of the RSV, such as its modern terms, beauty of language, punctuation. Other chapters deal with the geography of the Bible lands, biblical personages and the relation of the Bible to daily living.

Theologisches Wörterbuch zum Neuen Testament, ed. G. Friedrich, Band VII, Lieferung 10 (Bogen 35-38) *sperma—stenos* (Stuttgart: W. Kohlhammer, 1962, paper DM 4.60), pp. 545-608.

The continuation of the seventh volume of *TIWNT* contains the conclusion of the article *sperma* (Schulz and Quell). In addition, there are eleven pages

treating *splagchnon* (Köster) and entries for *spoudazō* (Harder), *stasis* (Delling), a thirteen-page treatment of *stauros* and a brief entry for *stenazō* (Joh. Schneider), *stegō* (Kasch). Twelve pages on *stellō* and combined forms (Rengstorf) and the whole article *stenos* (Bertram) complete this fascicle.

D. W. THOMPSON, *A Bible Who's Who* (London: Hodder & Stoughton, 1962, paper 3 s. 6 d.), 64 pp., illus.

Each entry contains a brief description of the person, a self-pronouncing aid, and references to where the person appears in the OT and/or NT. The last three pages list the names as they occur in the Bible.

S. TROMP, S.I., *De Sacrae Scripturae Inspiratione*, Pontificia Universitas Gregoriana (6th ed.; Rome: Gregorian University, 1962, paper), iv and 183 pp.

This reprint of the fifth edition (1953), a textbook in thesis form, deals with the fact and nature of inspiration.

J. WIESHEU, *Der Bibelunterricht. Handbuch für obere Volksschulklassen und höhere Lehranstalten*, Zweiter Band, *Das Neue Testament* (6th rev. ed.; Munich: Max Hueber Verlag, 1962, DM 9.80), x and 258 pp., illustrated.

This book is intended to be used in conjunction with the major German school Bibles of Michael Buchberger, Jacob Ecker, Paul Bergmann, the Bible History of the Leogesellschaft, and *Reich Gottes* published by the diocese of Rottenburg. A four-page table coordinates this present book with those texts. Each lesson contains both an exposition and a personal application.

J. WIESHEU, *Persönlichkeiten der Bibel* (Munich: Max Hueber Verlag, 1955, DM 16.80), xii and 480 pp., 31 illus.

The author presents sketches of important OT and NT personalities by summarizing and supplementing biblical passages. In each case the sources are indicated in the margin. This work is intended to aid the catechist and preacher as well as students of the Bible.

The Wycliffe Bible Commentary, ed. C. F. Pfeiffer and E. F. Harrison (Chicago: Moody Press, 1962, \$11.95), xv and 1525 pp.

This new commentary on the entire Bible is the work of 48 American scholars representing more than 15 different denominational backgrounds. The KJV has been used in the preparation of the work but individual contributors have occasionally made their own translations. The commentary steers a middle course between a devotional, homiletic approach and a highly technical exegetical treatment. A brief introduction and outline prefaces each book, and each commentary ends with a bibliography.

GOSPELS—ACTS

C. L. ALLEN, *The Life of Christ* (Westwood, N.J.: Fleming H. Revell, 1962, \$2.50), 157 pp.

In this work A, pastor of the First Methodist Church of Houston, Texas, has compared and united the accounts of the four Evangelists into one story. The Gospel text is used throughout with marginal headings.

A. E. BARNETT, *The Modern Reader's Guide to Acts*, Reflection Book (New York: Association Press, 1962, paper \$.50), 125 pp.

This guide is intended to help the reader come to a deeper understanding and appreciation of the growth of Christianity. Divine purpose, the idea of in-

clusiveness, providence and local government of new churches are studied. A brief English bibliography points the way to further study.

J. W. BEARDSLEE, *Mark. A Translation with Notes*, ed. G. C. Roorda, A Sage Book (New Brunswick, N.J.: The Theological Seminary, 1962, paper \$1.25), 100 pp.

This contribution by the former dean and professor at the New Brunswick Theological Seminary contains a translation of Mark together with notes and an introduction selected from the author's lectures on the Synoptic Gospels.

F. W. BEARE, *The Earliest Records of Jesus* (New York—Nashville, Tenn.: Abingdon Press, 1962, \$6.50), 254 pp.

The purpose of these notes is "to lead the student into an understanding of the nature of the materials with which he has to deal, and of the motives and methods of the Evangelists." The subject is treated under the general headings of the infancy narrative, the Galilean period, the Lukan travel narrative, the Judaeian period, and the post-Resurrection narratives. In an introductory chapter B discusses the interrelationships of the Synoptics, factors in the transmission of the tradition about Jesus, and the arrangement of the text. A bibliography and indexes aid in the use of this work.

D. BONHOEFFER, *Le Prix de la Grâce. Sermon sur la montagne*, trans. R. Revet (Neuchâtel—Paris: Delachaux et Niestlé, 1962, cloth 18 NF, paper 13.50), 239 pp.

This work, a translation of *Nachfolge* (Munich: Chr. Kaiser) studies the Sermon on the Mount (Mt 5—7) and Christ's discourse to the disciples (Mt 9:35—10:42) in an attempt to understand what obedience to Jesus means today. The interpretation of the text is preceded by a discussion on obedience. The second part of this work views obedience in its various relationships to the Church: baptism, the Body of Christ, the visible Church, the saints and the image of Christ.

R. BULTMANN, *Jesus Christ and Mythology*, Scribner Library SL 73 (New York: Scribner's, 1962, \$1.25), 96 pp.

This paperback is composed of a number of lectures which B delivered at Yale University Divinity School and at Vanderbilt University in 1951 and first published in 1958 by Scribner's. Various aspects of the problem of demythologizing are discussed such as the relation between modern biblical interpretation and existentialist philosophy, the interpretation of mythological eschatology, and the Christian message and the modern world-view.

W. H. DAVIS, *Davis' notes on Matthew* (Nashville, Tenn.: Broadman Press, 1962, paper \$1.50), 109 pp.

This study of the late professor at the Southern Baptist Theological Seminary presents Matthew's picture of Jesus as the true Messiah under three aspects: (1) Christ's fulfillment of prophecy, (2) the kingdom offered to the Jews and (3) the public presentation of the Messiah and the resulting rejection of His claims.

A. FEUILLET, *Études Johanniques*, Museum Lessianum Section biblique 4 (Bruges: Desclée de Brouwer, 1962, 270 Bel. fr.), 313 pp.

This volume is a compilation of a number of F's articles on the Fourth Gospel and the Apocalypse which have appeared from 1958 to 1961 [for the Gospel, cf. §§ 5-107, 5-119, 5-746, 6-160; for the Apocalypse, cf. §§ 3-180, 3-181, 4-175].

The grouping of F's research is designed to help the reader to appreciate the theological orientation and richness of St. John's thought.

H. GOLLWITZER, *Die Freude Gottes, Einführung in das Lukasevangelium* (Gelnhausen: Burckhardtthaus-Verlag, 1962, DM 12.80), 282 pp.

This introduction aims at helping the clergy and educated laity to a better understanding of the Lukan message. Joy is the central theme of this Gospel. The entire text is divided into sections, for each of which G offers theologically orientated explanations.

G. HEBERT, *The Christ of Faith and the Jesus of History* (London: SCM Press, 1962, 8 s. 6 d.), 127 pp.

The author discusses the recurrent theme of the relation between the Christ of faith and the Jesus of history for a nonprofessional audience. Among the topics treated are the literary genre of the Gospels and the Gospels in the Church. In his interpretation H endeavors to present "the real Jesus, as he was in his ministry to men and in his controversy with the religious leaders of his day, and as he is for the believing Christian, the Saviour victorious through his passion."

Ich will euer Gott sein, Band II: Neues Testament, ed. T. Jänicke (Gelnhausen: Burckhardtthaus-Verlag, 1961, DM 14.80), 512 pp.

In this meditative exposition of the entire NT the author divides the Gospels and Epistles into short sections. Each section is explained briefly and is concluded by a short prayer.

Jesus Christus. Herr des Glaubens. Biblische Texte zur Sprache gebracht, ed. J. Schroer and W. Fuhrmann (Gelnhausen: Burckhardtthaus-Verlag, 1962, paper DM 4.80; Wuppertal: Jugenddienst-Verlag), 158 pp.

This book contains brief explanations of some 65 texts which cover the whole of Christ's life, and yet each section may be read individually. The authors' aim is to make the Bible readable so that this book may be used as a daily "breviary."

The Layman's Bible Commentary, ed. B. H. Kelly (Richmond, Va.: John Knox Press, 1962, each vol. \$2.00; 4 or more \$1.75 each).

17. P. S. MINEAR, *The Gospel According to Mark*, 136 pp.

24. J. W. BOWMAN, *The Letter to the Hebrews. The Letter of James. The First and Second Letters of Peter*, 176 pp.

The purpose of these popular commentaries is "to clarify the situation and language of the Bible that it may be more and more fully understood." M, professor of NT, Yale University, prefaces his commentary with a 36-page introduction which treats of the churches of Rome, the purpose, message and structure of Mark's Gospel. B, professor of NT interpretation, San Francisco Theological Seminary, in the introduction to his commentary, discusses the authorship, addressees, and dates of the four Epistles treated.

E. LOOSLEY, *The Gospel, the Gospels and the Evangelists* (London: G. Allen & Unwin, 1962, 13 s. 6 d.), 104 pp.

This book, an outgrowth of group-study classes, discusses the NT as the word and good news, the formation of the gospel tradition, and the men who were the inspired authors. In the epilogue L describes Jesus Himself as the Gospel Incarnate.

T. W. MANSON, *Studies in the Gospels and Epistles*, ed. M. Black (Philadelphia: Westminster Press, 1962), xvi and 293 pp.

In this volume Professor Black has edited a selection from two series of M's Rylands Lectures. The first section on the Gospels, given from 1943 to 1949, discusses the materials for a life of Jesus: the quest of the historical Jesus, each of the four Gospels, and the notion of the Son of Man. The second section on the Epistles, delivered between 1939 and 1953, treats of problems connected with Philippians, Galatians, Corinthians, Romans, Hebrews and Thessalonians. H. H. Rowley has contributed "T. W. Manson: An Appreciation." Four indexes complete this work.

Modern Bible Textbooks (London: SCM Press, 1962).

E. H. PATEY AND R. C. WALTON, *A Doctor's Life of Jesus. Saint Luke's Gospel* (7 s. 6 d.), 176 pp., 8 photos, map.

J. TRILLO AND J. SHEPHERD, *The King's Story. Saint Matthew's Gospel* (7 s. 6 d.), 173 pp., 11 photos, plan, map.

R. C. WALTON, *A Gospel for Martyrs. Saint Mark's Gospel* (6 s. 6 d.), 153 pp., 10 photos, map.

R. C. WALTON, *Teacher's Handbook* (6 s. 6 d.), 90 pp., 2 maps.

This series, planned for instructing boys and girls in their early teens, contains play readings, selected texts and notes, activity suggestions, discussion questions, illustrations and maps.

R. E. MURPHY, O. CARM., J. M. OESTERREICHER, AND D. STANLEY, S.J., *The Gospel of Jesus the Christ. A Symposium* (South Orange, N.J.: Seton Hall University Press, 1962, paper), 51 pp.

This symposium is the result of a study day for priests and religious held at Seton Hall University in 1961. The authors, as listed above, treat the topic under three titles: "Promise and Preparation," "Fulfillment," and "The Witness of the Church."

J.-M. PAUPERT, *What is the Gospel?*, The Twentieth Century Encyclopedia of Catholicism. Section VI, Vol. 69, trans. A. Manson (New York: Hawthorn, 1962, \$3.50), 150 pp.

The present volume, a translation of *Quelle est donc cette bonne nouvelle?* (Paris: A. Fayard, 1961), treats the historical background, the physical, moral and dogmatic aspects of the gospel, and traces its growth in the Church [cf. *NTA* 7 (1, '62) pp. 137-138]. The English translation has omitted the introduction and has added a select bibliography.

M. RAMSEY, *The Narratives of the Passion*, Contemporary Studies in Theology 1 (London: Mowbray, 1962, paper, 3 s.), 26 pp.

Originally given as a lecture to the International Congress on the New Testament, at Oxford, in September 1961, this booklet, by the Archbishop of Canterbury, traces the Passion narrative "from the Marcan picture of Jesus dying with the cry of desolation on his lips to the Johannine picture of *Christus regnans in cruce*."

D. A. REDDING, *The Parables He Told* (Westwood, N.J.: Fleming H. Revell, 1962, \$3.00), xiv and 177 pp.

In this reflective commentary on the parables R, minister of the First Presbyterian Church of Glendale, Ohio, groups the 40 parables under the

general headings: "This is your God," "This is his Kingdom," "This is your Duty" and "This is your Life."

T. H. ROBINSON, *St. Mark's Life of Jesus*, Wyvern Books 29 (London: Epworth, 1962, paper 2 s. 6 d.), 128 pp.

This edition to the Wyvern Books series is a reprint of the original work (London: SCM Press, 1922). R endeavors to show that the incidents of the Gospel can be appreciated only if related to the Crucifixion and Resurrection. A "Note on Miracles" follows the body of the text.

E. W. ROGERS, *Jesus the Christ. A Survey of Matthew's Gospel* (London: Pickering and Inglis, 1962, 12 s. 6 d.), vii and 148 pp.

This survey divides the chapters of Matthew into three sections: (1) chaps. 1-16, emphasizes the notions of king and kingdom; (2) chaps. 17-25, stresses various questions put to Christ; (3) chaps. 26-28, treats of His death and Resurrection. An introductory chapter discusses the differences among the four Gospels, as well as the author and structure of Matthew's Gospel, which was composed to prove that the man Jesus is the Christ of God.

E. ROME, *Le Royaume des Cieux est semblable . . .* (Paris: Lethielleux, 1962, paper, 14.40 NF), 235 pp.

The author, professor at the major seminary of Reims, presents in simple terms an explanation of the Gospel texts for Sundays and major feasts of the year, for selected feasts of the saints, for nuptial and requiem Masses, and for the Mass of the dedication of a church.

A. SCHLATTER, *Das Evangelium nach Johannes*, Erläuterungen zum Neuen Testament 3 (Stuttgart: Calwer Verlag, 1962, DM 11.50), 310 pp.

This volume contains an extensive interpretation of the Fourth Gospel intended to serve as a guide for readers who are intent on a serious study of the Bible.

D. M. SCHLUNK, *Merkstoff zur Bibelkunde*, II Heft, *Neues Testament. Manuskript für Vorlesungen* (9th ed.: Tübingen: Mohr-Siebeck, 1961, paper DM 1.40), 47 pp.

This paperback, a reprint of the last edition, offers a brief study of the Gospels, Epistles and the Apocalypse.

F. J. SHEED, *To Know Christ Jesus* (New York: Sheed & Ward, 1962, \$5.00), xx and 377 pp., map.

The object of this new popular life of Christ is "not to prove anything but to meet Someone—that we should know Christ Jesus, know him as one person may know another." The author attempts to deepen the reader's knowledge of the God-Man by inviting him to reflect on Jesus' words and actions in the Gospels. In the foreword S offers suggestions for further study.

L. SOUBIGOU, *Les Évangiles du Dimanche lus, médités, prêchés* (Paris: Lethielleux, 1962, paper, 20 NF), 459 pp.

This work is a sequel to the author's *Méditons et prêchons les épîtres de l'année liturgique* (Paris: Lethielleux, 1958). Each Sunday Gospel is treated in a twofold way: (1) an explanation of the text, presented within the context of Christ's preaching and the teaching of the Church, is offered for thoughtful reading and meditation; (2) complementary suggestions are given for preaching.

R. V. G. TASKER, *The Nature and Purpose of the Gospels* (rev. ed; Richmond, Va.: John Knox Press, 1962, paper \$1.50), 112 pp.

This revised edition of the 1944 original adds a new preface and notes. It is designed especially for lay teachers of the Bible.

H. TROADEC, O.P., *Le Message de Saint Jean. Introduction à l'étude du 4ème Évangile et de l'Apocalypse* (Tours: Maison Mame, 1962, paper 7.20 NF), vii and 234 pp.

This commentary originally formed the material of a course of lectures given at a catechetical school in Paris. Although primarily intended for catechists, it offers the nonprofessional help in reading and appreciating these two scriptural books.

H. VAN DEN BUSSCHE, *Het Boek der Werken. Verklaring van Johannes 5—12, Woord en Beleving, Het vierde evangelie (2)* (Tielt/The Hague: Lannoo, 1962), 277 pp.

This is the second of a four volume study of the Fourth Gospel. It contains the text of chapters 5—12 and a commentary arranged under five main headings: (1) the self-revelation of the Son of Man in His works; (2) the Healing of the Lame Man at Jerusalem (c. 5); (3) the Multiplication of the Loaves and the Bread of Life Discourse (c. 6); (4) the old and new people of God (cc. 7—10); (5) the last journey to Jerusalem (cc. 11—12).

A. H. VOERMAN, *The Story of the Good News. An Explanatory Paraphrase of the Four Gospels* (New York: Exposition Press, 1962, \$4.50), 279 pp.

The author, minister of Lafayette Reformed Church, Jersey City, attempts to convey the full meaning of the Gospels to Christians by using modern idiom. This volume is the first of a series on the NT.

EPISTLES—APOCALYPSE

N. ALEXANDER, *The Epistles of John. Introduction and Commentary*, Torch Bible Commentaries (New York: Macmillan, 1962, \$3.00; London: SCM Press), 173 pp.

In another of this series of popular commentaries, A, lecturer in the Department of Biblical Criticism at the University of Aberdeen, treats the three Johannine Epistles. The results of textual and historical criticism are incorporated into the body of the work, preceded by a chapter on the authorship, occasion, structure and milieu of the writings. A selected bibliography offers material for further study.

W. BARCLAY, *Flesh and Spirit. An Examination of Galatians 5:19-23* (Nashville, Tenn.: Abingdon Press, 1962, \$2.00; London: SCM Press), 127 pp.

The conflict between the flesh and the spirit is studied in this Pauline pericope. In this connection, ethical terms found in the LXX, Plato and Aristotle are traced through their NT usage. Thus the author is able to confront the reader with the moral obligations associated with the truly Christian life. The section, "Fruit of the Spirit," was originally delivered in 1959 at the University College of North Wales.

F. W. BEARE, *St. Paul and His Letters* (New York—Nashville, Tenn.: Abingdon Press, 1962, \$2.75), 142 pp.

The core of this work was delivered as radio addresses in 1961, aimed at

introducing the listener to a body of influential literature. The original material has been expanded for publication, and a discussion of four Epistles not included in the radio series has been added. Two introductory chapters depict the historical setting and Paul's career, and the final chapter considers Paul as a spiritual director. Indexes accompany the presentation. B is professor of NT studies at Trinity College, Toronto.

P. BONNARD, *La première Épître de Jean. Nouvelle traduction, introduction et notes*, Série biblique (Neuchâtel—Paris: Delachaux & Niestlé, 1961, paper 3.50 Sw. fr.), 45 pp.

This work contains a translation of John's first Epistle with notes on facing pages. In a brief introduction B, professor on the Theological Faculty of the Free Church of Lausanne, sketches the meaning of the theme, "light and darkness," which is predominant in this Epistle.

E. BRANDENBURGER, *Adam und Christus. Exegetisch-religionsgeschichtliche Untersuchung zu Röm. 5, 12-21 (1 Kor. 15)*, Wissenschaftliche Monographien zum Alten und Neuen Testament 7 (Neukirchen Kreis Moers: Neukirchener Verlag, 1962, cloth DM 28, paper 25), 302 pp.

In the first section of this monograph, B investigates the origin and power of sin, and Adam as source of punishment for sin, in the OT, Apocrypha, Qumran texts, Philo, and rabbinical and Gnostic literature. This is followed by a detailed analysis of Rom 5:12-21 in light of the material previously presented. An appendix discusses K. Barth's interpretation of the passage. Several indexes and a bibliography complete the study.

J. COPPENS, *Les affinités qumrâniennes de l'Épître aux Hébreux*, Analecta Lovaniensia Biblica et Orientalia, Series IV, Fasc. 1 (Louvain: Publications Universitaires de Louvain; Bruges—Paris: Desclée de Brouwer, 1962, paper 50 Bel. fr.), 51 pp.

This volume contains reprints of two articles which originally appeared in *NouvRevThéol* 84 (2, '62) 128-141 and (3, '62) 257-282 [cf. § 7-233].

W. P. DE BOER, *The Imitation of Paul. An Exegetical Study*, Vrije Universiteit te Amsterdam (Kampen: J. H. Kok N.V., 1962, paper 6.90 gld.), xiv and 235 pp.

This doctoral dissertation undertakes an investigation of Paul's theme, "Be ye imitators of me even as I also am of Christ" (1 Cor 11:1). After a survey of his word for imitation, *mimēcomai*, and for personal example, *typos*, in the Greek, Jewish and NT literature, the author examines the idea of imitation, especially in relation to religion and morals, as found in the world contemporaneous with Paul. An exegetical analysis of texts and contexts from the Epistles follows and the study is concluded by a critique of various interpretations and the author's own conclusions. An eleven-page bibliography and indexes complete the dissertation.

W. DE BOOR, *Der Brief des Paulus an die Römer*, Wuppertaler Studienbibel (Wuppertal: R. Brockhaus Verlag, 1962, DM 16.80), 367 pp.

This text contains a translation of the Epistle to the Romans and an extensive commentary based on the results of modern scholarly research. It provides information for the serious student of the Bible and serves to further the life of faith in the daily life of the Christian.

L. FRANCA, 666. *Le chiffre de la bête humaine*, "Investigations" 27 (Paris: La Colombe, Éditions du Vieux Colombier, 1962, paper 9 NF), 104 pp.

The author seeks to uncover the real meaning which lies behind the apocalyptic symbols. His conclusions are related to the age in which we live which is characterized by the struggle between Christ and antichrist.

H. FREY, *Das Ziel aller Dinge. Das letzte Wort des Erhöhten an seine angefochtene Gemeinde. Bibelstudium über Offenbarung Johannis 1-22* (Stuttgart: Calwer Verlag, 1962, DM 14.50), 256 pp.

In this work, a reprint of the 1951 edition, the author, who has done extensive work in the OT, attempts to show that the Revelation of John is the goal and high point of the OT revelation and that the risen Christ is the Lord of all history. Numerous OT references are used in support of this thesis.

D. GUTHRIE, *New Testament Introduction. Hebrews to Revelation* (London: Tyndale Press, 1962, 18 s. 6 d.), 320 pp.

This is the second volume of a planned three-volume introduction to the NT designed primarily for theological students. Each Epistle is first summarized and then pertinent critical problems are discussed in the light of modern research. Two bibliographies, one general and the other classified, add to the usefulness of this book. G is lecturer in NT language and literature, The London Bible College.

W. G. HEIDT, O.S.B., *The Book of the Apocalypse*, New Testament Reading Guide 14 (Collegeville, Minn.: Liturgical Press, 1962, paper \$.30), 128 pp.

This volume, the final in this series [cf. *NTA* 6 (2, '62) p. 262], presents the Confraternity translation, a commentary, schematic charts and study-club questions.

W. HENDRICKSEN, *More than Conquerors. An Interpretation of the Book of Revelation* (London: Tyndale Press, 1962, 15 s.), 216 pp.

Before analyzing the visions of Revelation and their OT imagery, H discusses the book's authorship and general purpose. Separate chapters study symbolism in the book and its thematic unity. The relevance of Revelation to the early Church and to the contemporary scene are noted. A bibliography and topical index conclude this first British edition of an earlier American printing (Grand Rapids: Baker Book House, 1940).

W. HENDRICKSEN, *New Testament Commentary. Exposition of Philippians* (Grand Rapids: Baker Book House, 1962, \$5.95), vi and 218 pp.

Each section of this study is divided into (1) a brief summary of the content of the pericope under consideration, (2) the author's own translation and commentary, and (3) a synthesis of the passage. An introduction affords background material for the fuller understanding of the origin and purpose of the Letter. H is presently pastor of the Creston Christian Reformed Church in Grand Rapids, Michigan.

J. HÉRING, *The First Epistle of Saint Paul to the Corinthians*, trans. A. W. Heathcote and P. J. Allcock (London: Epworth, 1962, 42 s.), xxii and 187 pp.

With some minor changes, this volume presents a translation of the second edition of the original work [cf. *NTA* 5 (2, '61) p. 247]. Addenda of the second edition have been incorporated into the commentary and some passages of the Epistle have been translated directly from the Greek rather than from H's French version.

D. E. HIEBERT, *An Introduction to the Non-Pauline Epistles* (Chicago: Moody Press, 1962, \$3.50), 252 pp.

This introductory guide divides its treatment of each Epistle into three parts: (1) an introduction, presenting the historical background, critical problems, authorship, occasion, etc.; (2) an outline of the contents of the Epistle; and (3) an evaluated book list. The author is professor of Greek and NT at the Mennonite Brethren Biblical Seminary at Fresno, California.

M. KAPPELER, *The Epistles in the Light of Christian Science* (London: Foundational Book Co., 1962), x and 253 pp.

The purpose of this book, based on the teachings of Christian Science, is "to investigate the spiritual Principle behind the text, and the divine laws, orders and system which constitute the divine Principle of Christianity." Before analyzing the Epistles, K explains their fundamentals: law, Old and New Covenants, faith, and Christ the end of the law. The final section deals with the science of Christianity.

P. KRUSCHE, *Der Epheserbrief*, Stuttgarter Bibelhefte (Stuttgart: Quell-Verlag, 1961, paper DM 3.50), 80 pp.

This popular commentary contains a brief introduction concerning the author and recipients of the Epistle, and the circumstances which occasioned its composition. There follows a commentary on the text.

H. LILJE, *Das letzte Buch der Bibel. Eine Einführung in die Offenbarung Johannes*. (7th ed.; Hamburg: Furche-Verlag, 1961, DM 9.80), 304 pp.

This commentary, by the Bishop of the Evangelical Church in Hanover, is meant for both clergy and laity engaged in the biblical movement. Its exegesis concentrates on the great images and theological values which make the Apocalypse particularly relevant for our own times. There is an index of OT and NT passages [cf. *NTA* 7 (1, '62) p. 141].

Luther: Lectures on Romans, trans. and ed. W. Pauck, The Library of Christian Classics XV (Philadelphia: Westminster Press, 1961, \$6.50; London: SCM Press), lxvi and 444 pp.

This new edition of *Lectures on Romans* is based on that of J. Ficher's *Römerbriefvorlesung* (Weimar: Böhlau, 1938). Besides the lectures this volume contains all the scholia and important glosses. In the introduction P, professor of church history at Union Theological Seminary, N.Y., discusses the history of the manuscript, the exegesis in the light of 16th-century hermeneutics and theology and the significance of the lectures. A bibliography and indexes are appended.

R. P. MARTIN, *An Early Christian Confession. Philippians II. 5-11 in Recent Interpretation* (London: Tyndale Press, 1960, paper 5 s.), 69 pp.

In the introduction, M, lecturer in theology at the London Bible College, states that "Philippians ii. 5-11 is best described as a piece of early Christian kerygmatic confession which found a place in the cultus of the primitive Church." The form and authorship of Phil 2:5-11 are studied and this is followed by an exegetical investigation of the passage. An appendix of notes and an observation on F. Beare's interpretation complete the study.

H. MATHEWS, *According to St Paul. A Study Course on the New Testament Letters*, Collier Books AS206Y (New York: Collier, 1962, paper \$.95), 124 pp.

This paperback, intended as a study-aid for the Pauline writings, attempts to highlight the main thoughts of each Epistle. In a brief introductory chapter, M gives salient facts of Paul's life and discusses the literary form of an epistle. The following chapters treat the Epistles in chronological order with a brief bibliography and index completing the work.

D. T. NILES, *As Seeing the Invisible. A Study of the Book of Revelation* (New York: Harper, 1961, \$3.50), 192 pp.

Writing with a view to fostering an appreciation of this scriptural book, the author, general secretary of the East Asian Christian Conference, opens his study with a discussion of the background, authorship, and apocalyptic style of Revelation. He then presents an interpretative version of the text followed by an investigation of its symbolism and link to the early Christian liturgy. Thirty-four meditations based on the text comprise the final chapter. A brief bibliography and indexes are included.

F. J. POP, *De tweede brief van Paulus aan de Corinthiërs, De Prediking van het Nieuwe Testament* (2nd rev. ed.; Nijkerk: G. F. Callenbach, 1962, 21.50 fl.), 422 pp.

This is the second edition of a work first published in 1953. The commentary is divided into seven main sections corresponding to the major parts of the Epistle: the introduction (1:1-11); the Apostle and his congregation (1:12-6:13); interlude (6:14-7:1); continuation of 6:13 (7:2-16); the collection for Jerusalem (8-9); the Apostle and his adversaries (10:1-12:18); the Apostle and his congregation (12:19-13:13). There follows a brief introduction to the Epistle, a bibliography, and several indexes.

La Sagrada Escritura. Nuevo Testamento, III, Carta a los Hebreos. Epístolas Católicas. Apocalipsis. Indices, trans. and commentary M. Nicolau et al., Biblioteca de Autores Cristianos 214, sección I (Madrid: La Editorial Catolica, 1962, 120 pts.), xx and 894 pp.

This textbook by professors of the Society of Jesus offers a translation and commentary on Hebrews (M. Nicolau), James and Jude (J. Alonso Díaz), 1-2 Peter (R. Franco), 1-3 John (R. Molero), and the Apocalypse (S. Bartina). Each letter is preceded by an introduction. Excursuses treat various problems connected with specific Epistles. A bibliography and several indexes complete the work.

L. SAMUEL, *Awaiting Christ's Return. Study Outlines in Thessalonians* (London-Edinburgh: Marshall, Morgan & Scott, 1961, paper 4 s. 6 d.), 95 pp.

In these brief study outlines S, minister of Above Bar Church, Southampton, situates Paul's teaching on "the blessed hope of the appearing of the glory of our great God and Saviour, Jesus Christ" in its original setting and in its relation to Paul's total doctrine. This guide comments on each verse of both Epistles and offers a translation of the text.

K. H. SCHELKLE, *Meditationen über den Römerbrief* (Cologne-Zurich: Benziger, 1962, 8.80 Sw. fr.), 247 pp.

The author, basing his study on his own historicocritical research, seeks by these meditations to make the Epistle meaningful for modern man. The great themes of the Epistle serve as the subject material: paganism, Israel, Church, sin and its consequences, redemption, the Christian life, etc.

H. SCHÜRMANN, *Der erste Brief an die Thessalonicher*, Geistliche Schriftlesung 13 (2nd ed.; Düsseldorf: Patmos-Verlag, 1962, DM 7.50), 108 pp.

In keeping with the goal of this series, this contribution serves as a help for the fruitful reading of the Holy Scriptures. A short introduction, calling attention to the chief theological problems, is followed by the text of the Epistle with explanations of the verses.

K. STAAB AND J. FREUNDORFER, *Le Lettere ai Tessalonicesi e della cattività. Le Lettere Pastoralì*, trans. F. Montagnini, Il Nuovo Testamento Commentato VII (Brescia: Morcelliana, 1961, 3000 Lire), 422 pp.

The German edition of *Die Thessalonicherbriefe, die Gefangenschaftsbriege, die Pastoralbriefe* (Regensburg: Pustet, 1959) is now made accessible to Italian readers [cf. *NTA* 5 (1, '60) p. 115].

A. M. STIBBS, *The Epistles. For the Sundays and Principal Holy Days of the Church's Year*, The Prayer Book Commentaries (London: Hodder & Stoughton, 1962, paper 5 s.), 156 pp.

This work, a part of the Prayer Book Commentaries, offers reflections on the Epistles for Sundays and major feast days of the liturgical year. S aims at discovering the theme and special emphasis of each Epistle, and to "make the reader feel more explicitly and forcefully the personal impact and practical challenge of each Epistle."

S. WIRT, *Open Your Bible to the New Testament Letters* (Westwood, N.J.: Fleming H. Revell, 1962, \$2.50), 128 pp.

The purpose of this book is to lead the reader directly into the KJV by a condensed re-expression. Brief comments by W, editor of *Decision* magazine, complete each chapter.

M. ZERWICK, S.J., *Der Brief an die Epheser*, Geistliche Schriftlesung 10 (2nd ed.; Düsseldorf: Patmos-Verlag, 1962, DM 8.60), 197 pp.

In accord with the purpose of this series, the author undertakes a reflective and prayerful consideration of the text in the light of modern research. Z comments on the main theological thoughts of the Epistle: the sublimity of the divine plan of salvation, the reality of the Church as the Body of Christ, and the destiny of individual Christians.

BIBLICAL THEOLOGY

F. AMIOT, *The Key Concepts of St. Paul*, trans. J. Dingle (New York: Herder & Herder, 1962, \$4.95), 297 pp.

In an attempt to synthesize the major Pauline doctrines around a central idea, A relates them to the theme of salvation through the crucified and risen Christ. After two chapters on Paul's vocation, his preaching and writing, the author sketches salvation from Adam to the glorified Christ, stressing its gratuity and universality. The individual and collective aspects of participation in salvation are considered, and the final section deals with the attainment of salvation. This work is a translation of *Les idées maîtresses de saint Paul*.

C. K. BARRETT, *From First Adam to Last. A Study in Pauline Theology* (New York: Scribner's, 1962, \$2.95), x and 124 pp.

Originally delivered as the Hewett Lectures for 1961 at the Episcopal Theological School, Cambridge, Mass.; Andover Newton Theological School; and Union Theological Seminary, N.Y., this book presents Paul as the "frame-

work of reference" for the understanding of Christ and of the development of early Christianity. Brief indexes complete the work.

G. R. BEASLEY-MURRAY, *Baptism in the New Testament* (New York: St. Martin's Press, 1962, \$12.00; London: Macmillan), x and 424 pp.

This study begins with an examination of the antecedents of Christian baptism in the OT and Judaism, including the custom of proselyte baptism and the beliefs of the Qumran community. A detailed exegesis of the NT witness to baptism constitutes the main part of the study, and this is followed by a summary of the theology implied in the pertinent NT texts. The book aims at an exegesis and theology uncontrolled by the traditions of the separate denominations. In the closing chapter, the presuppositions of infant baptism are assessed in the light of the NT teaching; here the writer's confessional standpoint is frankly owned. The volume includes an extensive bibliography, four indexes and a note on "Baptismal Reform and Inter-Church Relationships."

T. BLATTER, *Macht und Herrschaft Gottes. Eine bibeltheologische Studie*, Studia Friburgensia N.F. 29 (Freiburg, Switz.: Universitätsverlag, 1962, paper DM 15), x and 148 pp.

This dissertation offers a comprehensive synthesis of the biblical teaching on the power and lordship of God. Drawn from the OT and NT, this central theme of Scripture is proposed as the basis for theological speculation. An appendix summarizes the biblical foundation for the notions of *omnipotentia Dei*, *dominium Dei*, *omnitenens Dei*, and a chart depicts the concept *basileia* which involves the lordship of God and Christ. An index of subjects and an index of Hebrew and Greek words are included.

T. BOSLOOPER, *The Virgin Birth* (Philadelphia: Westminster Press, 1962, \$6.00), 272 pp.

This historicocritical and theological investigation by a minister of the Reformed Church in America studies the patristic, apocryphal and pseudepigraphical data concerning the virgin birth. B then proceeds to an analysis of the naturalistic philosophical vs. supernatural theological interpretation of this traditional belief. An extensive bibliography and indexes of authors and texts are appended.

M. BRÄNDLE, *Bibel Sakramente Liturgie. Antworten auf Fragen katholischer und evangelischer Christen*, Tyrolia Taschenbücher 18 (Innsbruck—Munich: Tyrolia-Verlag, 1962, paper), 176 pp.

This third volume of the series dealing with important questions asked by Catholic and Evangelical Christians treats of problems arising from the Bible, sacraments and the liturgy. The answers to specific questions take into account contemporaneous writing on the subject.

L. CERFAUX, *Le Chrétien dans la théologie paulinienne*, Lectio Divina 33 (Paris: Cerf, 1962, paper 25.50 NF), 539 pp.

This work, following *La Théologie de l'Église suivant saint Paul* and *Le Christ dans la théologie de saint Paul*, is the third and final volume of C's research on Pauline theology. This study, emphasizing the Christian man and soteriology, is divided into four sections: (1) the Christian economy, (2) Christian hope, (3) the present state of the Christian, and (4) the Christian in the presence of the mystery of God. Each section contains a brief conclusion, and a general conclusion sums up the complete study. A number of indexes are included.

P. D. CLASPER, *New Life in Christ. A Study of Paul's Theology for today*, World Christian Books 39, Second Series (New York: Association Press, 1961, paper \$1.00; London: Lutterworth), 79 pp.

The author, professor of theology at the Burma Divinity School, Insein, writes this brief introduction to Paul's theology against a missionary background. An attempt is made to understand Paul's teaching on the new life in Christ, a life available to all as a gift, not as a result of human effort.

O. CULLMANN, *Unsterblichkeit der Seele oder Auferstehung der Toten? Antwort des Neuen Testaments* (Stuttgart: Kreuz-Berlag, 1962, paper DM 2.50), 77 pp.

This work is a translation of *Immortalité de l'âme ou résurrection des morts? Le témoignage du Nouveau Testament* (Paris—Neuchâtel: Delachaux & Niestlé). The monograph has also been translated into English [cf. *NTA* 3 (1, '58) p. 113].

M. S. ENSLIN, *The Ethics of Paul*, Apex Books K 1 (New York—Nashville, Tenn.: Abingdon Press, 1957, paper \$2.25), xxvi and 335 pp.

In the first section of this work, reprinted from the original 1930 edition (N.Y.: Harper) E. Craig Professor of biblical language and literature at the Theological School of St. Lawrence University, Canton, N. Y., describes the influences of Judaism, Stoicism and the Oriental mysteries on Paul's formation. In the second part the ethical principles and moral precepts are seen from Paul's application of them to the problems facing him.

M. GIERSCH, *Es werde. Entwicklungslehre und Schöpfungsbericht*, Studienreihe der Jungen Gemeinde 34 (2nd ed.; Gelnhausen: Burckhardthaus-Verlag, 1955, paper DM 2.40), 59 pp.

This book is a popular study of the relationship of the theory of evolution to the biblical account of creation.

Der Gott der Armen im Alten und Neuen Testament, ed. J. G. Gourbillon, O.P., trans. G. Miller, *Die Welt der Bible* 13 (Düsseldorf: Patmos-Verlag, 1961, paper DM 4.80), 98 pp.

This work is a translation of *Le Dieu des Pauvres* (Paris: Ligue Catholique de l'Évangile). G studies the God of the poor in the OT and then considers poverty in Christ, in the apostles, and in the Christian. An appendix to each section examines the various words for "poor" in the OT and NT.

W. JAMES, *The Christian in Politics* (New York—London: Oxford University Press, 1962, \$5.00), x and 216 pp.

In this study on the Christian's role and participation in politics, the author, editor of the *Times Educational Supplement*, examines various facets of the problem and analyzes the policies of selected politicians. In the second chapter J looks at the Gospels, Epistles and the practice of the early Church for their attitude toward politics. A bibliography and index complete the work.

E. JÜNGEL, *Paulus und Jesus. Eine Untersuchung zur Präzisierung der Frage nach dem Ursprung der Christologie*, Hermeneutische Untersuchungen zur Theologie 2 (Tübingen: Mohr-Siebeck, 1962, DM 26.50), ix and 319 pp.

In this work an attempt is made towards an exact definition of the problem of the origin of Christianity. The Pauline doctrine of justification, the center of Pauline theology, and the preaching of Jesus supply the historical basis.

There are two excursuses: (1) the relationship of eschatology to history, and (2) the relationship of eschatology to form-criticism. The work is intended especially for exegetes, Church historians and theologians. An extensive bibliography and indexes of NT citations and names complete the volume.

J. KNOX, *The Church and the Reality of Christ* (New York—Evanston: Harper & Row, 1962, \$3.50), 158 pp.

Current theological discussion on the relationship of the Jesus of history to the Christ of faith is restated and evaluated. The Church is seen as a sharing in a common memory and in a common Spirit. To understand more fully the nature of the Church, K relates it to the events of the Resurrection, Incarnation and atonement.

W. KRECK, *Die Zukunft des Gekommenen. Grundprobleme der Eschatologie* (Munich: Chr. Kaiser Verlag, 1961, cloth DM 14.50, paper 11), 198 pp.

The author discusses (1) the main types of eschatology, (2) the basic question of eschatology, (3) a systematic treatment of the relationship between the present and future of Jesus Christ. The Last Judgment, the resurrection of the dead and the coming rule of Christ are given particular consideration.

H. LAMPARTER, *Erschienen ist der herrlich Tag. Ein Bibelstudium über die Osterberichte des Neuen Testaments* (Gelnhausen: Burckhardthaus-Verlag, 1956, cloth DM 6.50, paper 4.80), 157 pp.

The author, in this study of the biblical testimony of Christ's Resurrection, considers individual passages and presents their special message. At the center of the various accounts stands the one event and the one Lord.

E. LARSSON, *Christus als Vorbild. Eine Untersuchung zu den paulinischen Tauf- und Eikontexten*, Acta Seminarii Neotestamentici Upsaliensis XXIII (Lund: C. W. K. Gleerup, 1962, paper 30 Sw. kr.; Copenhagen: E. Munksgaard), 361 pp.

With the stress on historicocritical research the question of the imitation and following of Christ has received more attention. L continues to probe this line of investigation in an exegetical study of two types of Pauline texts: the baptismal texts (Rom 6:1-11; Col 2:11—3:4; Gal 2:14 ff.; Eph 2:4-7) and the "icon" texts (Col 3:10 ff.; Eph 4:24; Phil 2:5-11; 2 Cor 3:18; 4:4; Rom 8:28-30; 1 Cor 15:44-49). A 24-page bibliography is included.

J. LÉCUYER, C. S. SP., *Le Sacrifice de la Nouvelle Alliance* (Le Puy—Lyons: Xavier Mappus, 1962, paper 21.60 NF), 303 pp.

This work studies the Mass within a biblical framework. Part I treats of the Sinaitic covenant in the OT, in Jewish tradition and in the NT. In Part II the New Covenant is related to the Passion, Resurrection, Ascension and Pentecost. The final section views the Mass itself as antitype of the Old Covenant.

H. LOCKYER, *All the Promises of the Bible. A Unique Compilation and Exposition of Divine Promises in Scripture* (Grand Rapids: Zondervan, 1962, \$6.95), 610 pp.

Dr. Lockyer, presently general secretary of the Second Advent Movement in Great Britain, attempts to treat a comprehensive number of biblical promises in this volume. The substance, simplicity, stipulation, surety, source and security of the promises are discussed and in the final section L examines the scope of the promises.

É. MASSAUX ET AL., *La Venue du Messie. Messianisme et Eschatologie*, Recherches Bibliques VI (Bruges: Desclée de Brouwer, 1962, paper 27 NF), 260 pp.

This publication contains papers delivered at the 13th "Journée Biblique de Louvain" held from April 28-30, 1961. The authors are P. Grelot, H. Riesenfeld, M. Sabbe, J. Coppens, B. van Iersel, F.-M. Braun, A. Feuillet, B. Rigaux, H. Quecke, and L. Leloir.

C. MATURA, ET AL., *L'Église dans la Bible. Communications présentées à la XVII^e réunion annuelle de l'ACÉBAC*, Studia 13 (Bruges: Desclée de Brouwer, 1962, paper 125 Bel. fr.), 203 pp.

This group of essays, given at the 17th annual meeting of the Catholic Association for Biblical Studies in Canada, centers around NT ecclesiology: the *qāhāl* in its cultural context; St. Matthew's Gospel; the authenticity of Mt 16:17-19 and the silence of Mark and Luke concerning the pericope; the distinctive character of the Johannine Church; the Church in Acts; the Church, the Body of Christ; Christ, Head of the Church in Colossians and Ephesians; the Church in Hebrews; the Church in the Apocalypse; and the biblical foundation of the missionary Church. A 32-page bibliography lists books and articles published since 1940.

P. E. PERSSON, *Kyrkans ämbete som Kristus-representation. En kritisk analys av nyare ämbetsteologi*, Studia Theologica Lundensia 20 (Lund: C. W. K. Gleerup, 1961, paper 20 Sw. kr.), 368 pp.

The author, successor of professor R. Bring in the chair of dogmatic theology at the University of Lund, discusses the ministry of the Church as representation of Christ. This work was occasioned by the development in the Church of Sweden of a certain "theology of representation" championed above all by the exegetical and theological School of Upsala. This outlook involves a concept of the ecclesiastical ministry which has caused a fundamental cleavage in the Swedish Church. In his presentation, P deals with the concept of representation in Roman Catholic theology and in Swedish theology. He concludes with a criticism of these two doctrinal elaborations from a Lutheran standpoint, contending that there is no fundamental difference between the Roman Catholic and Swedish theology of representation. Both, however, embracing "the principle of Tradition," differ from authentic Lutheranism which insists on the principle of *sola scriptura*.

H. RINGGREN, *Sacrifice in the Bible*, World Christian Books 42, Second Series (London: Lutterworth, 1962, paper 2 s. 6 d.), 80 pp.

The author, professor at Garrett Biblical Institute, Evanston, Ill., undertakes to explain the biblical notion of sacrifice. An introductory chapter outlines pagan ideas of sacrifice with special reference to Near Eastern religions. Five chapters on sacrifice in the OT discuss the question from various viewpoints, and in the final chapter, "The End of Sacrifices," the NT view of sacrifice is considered against the OT background.

H.-M. SCHENKE, *Der Gott "Mensch" in der Gnosis. Ein religionsgeschichtlicher Beitrag zur Diskussion über die paulinische Anschauung von der Kirche als Leib Christi* (Göttingen: Vandenhoeck & Ruprecht, 1962, paper DM 19.80), viii and 183 pp.

Paul's concept of the Church as the Body of Christ has been derived, according to H. Schlier and E. Käsemann, from the Gnostic myth of the Heav-

only Man. This position is challenged by the author who after an extensive study of the evidence concludes that the myth did not influence Paul's thinking. Instead the suggestion is made that the pantheistic view of God (*Allgott*) may be the key to the origin of the concept of the Church as the Body of Christ.

R. SCHNACKENBURG, *Die sittliche Botschaft des Neuen Testamentes*, Handbuch der Moraltheologie VI (2nd rev. ed.; Munich: Max Hueber Verlag, 1962, cloth DM 11.80, paper 9.80), xii and 330 pp.

Centering about the theme of the reign of God, the work is divided into three parts which roughly correspond to our sources—the teaching of Jesus, that of the early Church in general, that of the outstanding early preachers, especially Paul, John and James. Bibliographical references include not a few English and American titles.

E. SCHWEIZER, *Erniedrigung und Erhöhung bei Jesus und seinen Nachfolgern*, Abhandlungen zur Theologie des Alten und Neuen Testaments 28 (Zurich: Zwingli Verlag, 1962, paper 20 Sw. fr.), 196 pp.

This monograph, a revised edition of a previous work, investigates one line of NT thought which is of great importance for the preaching of the Church today: the humiliation and exaltation of Christ and its relationship to discipleship. An index of biblical references and modern authors completes the study.

J. H. SEMMELINK, *Onsterfelijkheid en Opstanding*, Exegetica, Oud- en Nieuw-Testamentische Studiën, Reeks 3, Deel 5 (The Hague: Van Keulen, 1962, paper 4.25 gld.), 80 pp.

This volume, a contribution to the third series of *Exegetica*, deals with the OT and NT witness to the question of immortality and resurrection. Important current research on the problem is taken into account. A brief bibliography is included.

O. SEMMELROTH, S.J., *Wirkendes Wort. Zur Theologie der Verkündigung* (Frankfurt am Main: Verlag Josef Knecht, 1962, DM 12.80), 256 pp.

Fr. Semmelroth, professor of dogmatic theology at Sankt Georgen, Frankfurt a. M., attempts to show that the word of God is an encounter and call to action for the Christian. The meaning of the word of God for the self-understanding of the Christian is essential, but this meaning is not derived merely from an explanation of individual sections of Scripture. S shows how the word is communicated to the hearer and how it exercises divine efficacy in man. The two main parts are a treatment of the reality of the word of God in itself and in relation to the Church, and the efficacy of the word in its communication. A concluding section supplements the study with a treatment of the role of preaching.

F. STAGG, *New Testament Theology* (Nashville, Tenn.: Broadman Press, 1962, \$5.95), xiv and 361 pp.

After chapters on the nature and purpose of the Bible and on the doctrine of sin, S investigates the Christology of the NT, the doctrine of salvation, Christ's death and Resurrection, the kingdom of God, the people of God, Baptism, the Lord's Supper, the ministry of the Church, Christian life, and eschatology. The author attempts to bring the pulpit and classroom closer together in this presentation of the history of salvation.

J. STELZENBERGER, *Syneidesis im Neuen Testament*, Abhandlungen zur Moraltheologie I (Paderborn: F. Schöningh, 1961, paper DM 9.90), 98 pp.

In a 30-page introduction S discusses briefly a number of ancient and

modern works on *syneidēsis*. The author feels this book is needed because in German at least the word *conscience* has been inadequately used to explain *syneidēsis*. The body of the work treats of the content of *syneidēsis*: conscience, consciousness of God, inner obligation, and good and bad conscience. A bibliography and index of names are included.

W. TEMPLE, *About Christ*, Living Church Books (London: SCM Press, 1962, paper 6 s. 6 d.), 143 pp.

This paperback is a reprint of Archbishop Temple's lectures of 1921 and 1925 previously published as *The Universality of Christ* and *Christ's Revelation of God*, but now out of print. In the first T investigates the universality of Christ's revelation, the use of the comparative method in religion, the possibility of a universal religion, and Christ as the complete revelation. In the second T discusses what Christ revealed of God through His words and actions.

M. THURIAN, *Ehe und Ehelosigkeit. Zwei Dienstordnungen christlichen Lebens*, trans. from French (Gelnhausen: Burckhardthaus-Verlag, paper DM 6.80), 128 pp.

This book, a translation of *Mariage et Célibat* (Neuchâtel—Paris: Delachaux & Niestlé), deals with the biblical basis of the two states within the community of Christ. T shows that both marriage and celibacy are vocations to which Christians are led by the call of Christ and in which they live truly Christian lives by the grace of Christ.

Tyndale Monographs (London: Tyndale Press)

F. F. BRUCE, *The Teacher of Righteousness in the Qumran Texts* (1957, paper 2 s.), 36 pp.

F. D. COGGAN, *The New Testament Basis of Moral Theology* (1948, paper 1 s. 6 d.), 15 pp.

P. E. HUGHES, *Scripture and Myth. An examination of Rudolf Bultmann's plea for demythologization* (1956, paper 1 s. 6 d.), 30 pp.

L. MORRIS, *The Wages of Sin. An examination of the New Testament teaching on death* (1957, paper 1 s. 6 d.), 28 pp.

H. N. RIDDERBOS, *The Speeches of Peter in the Acts of the Apostles* (1962, paper 1 s. 6 d.), 31 pp.

R. V. G. TASKER, *The Biblical Doctrine of the Wrath of God* (1957, paper 2 s.), 48 pp.

R. V. G. TASKER, *The Gospel in the Epistle to the Hebrews* (1956, paper 2 s.), 56 pp.

These booklets represent various lectures delivered at meetings arranged by the Tyndale Fellowship for Biblical Research over the past years. They are still available from the Tyndale Press, London.

C. WIENER AND J. COLSON, *Un roi fit des noces à son fils*, Thèmes Bibliques (Bruges: Desclée de Brouwer, 1962, paper, 105 Bel. fr.), 174 pp.

This work discusses the theological meaning and implications of the biblical theme of God's espousal with men. W, professor at the seminary of the Mission of France, traces this theme as found in Hosea, Jeremiah, Ezekiel, Deutero-

Isaiah, the Canticle of Canticles and Psalm 45. C, professor at the seminary of Besançon, continues the study in the Gospels, the Epistles of Paul, Revelation and in the Hail Mary. Both sections contain a brief conclusion and a table of biblical references.

THE WORLD OF THE NEW TESTAMENT

P. BESKOW, *Rex Gloriae. The Kingship of Christ in the Early Church*, trans. E. J. Sharpe (Stockholm: Almqvist & Wiksell, 1962, paper 30 Sw. kr.), 381 pp.

This work considers the NT presentation of Christ as king and the development of this idea in the early Church. Part I states the problem of the kingship of Christ as it appeared in the fourth century. There follows a survey of the NT terminology and the development of the idea in the post-apostolic era, in the pre-Constantinian speculative systems and in the Arian conflict. An extensive bibliography and two indexes are included.

Biblical Museums Bulletin. Eisenberg Issue (Louisville, Kentucky: Southern Baptist Theological Seminary, 1962, paper), 29 pp., 59 photos.

This issue, devoted especially to the NT, is particularly rich in material concerning coins. As the museum participated in the 1962 excavations at Caesarea, the bulletin describes some of the new archaeological accessions from that site.

J. CARMIGNAC, *Christ and the Teacher of Righteousness. The Evidence of the Dead Sea Scrolls*, trans. K. G. Pedley (Baltimore—Dublin: Helicon, 1962, \$3.95), viii and 168 pp.

Originally published as *Le Docteur de Justice et Jésus-Christ* (Paris: Les Éditions de l'Orante), the present work undertakes a comparative study between Christ and the Teacher of Righteousness. The sections on Christ discuss His Incarnation and Messiahship, divinity, Passion and Crucifixion, Resurrection and Second Coming. The author concludes that some literary and organizational parallels between early Christianity and Essenism are sound, but that the Teacher of Righteousness is not depicted as the Messiah, as divine, or as crucified. W. F. Albright contributes the preface.

The Catacombs. Pictures from the Life of Early Christianity, ed. A. Heidenreich (2nd ed.; London: Christian Community Press, 1962, 35 s.), 48 pp. and 69 plates, 3 diagrams.

This edition has been improved by the addition of new pictures and a re-grouping of material from the 1931 text. The original was based on *Die Katakomben. Bilder von den Mysterien des Urchristentums* by E. Boch and R. Goebel. There is a 38-page introduction. The plates are in color and black and white. There are also a list of the catacombs, a map of them, a chronology of pertinent events and a short bibliography.

H. DANIEL-ROPS, *Daily Life in the Time of Jesus*, trans. P. O'Brien (New York: Hawthorn, 1962, \$6.00), 512 pp.

This work is a translation of *La Vie quotidienne en Palestine au temps de Jésus* (Paris: Librairie Hachette, 1961). The author describes the NT environment: the land and people, and the economic, cultural, political and religious aspects of Jewish life. The final section considers Jesus in relation to His people and times. A bibliography, chronological table and index complete the study.

Die Didache. Mit kritischem Apparat, ed. H. Lietzmann, *Kleine Texte für Vorlesungen und Übungen* 6 (6th ed.; Berlin: Walter de Gruyter, 1962, paper DM 1.50), 16 pp.

This work is a student's edition of the Greek text with critical apparatus and a Latin translation of chapters 1—6. A Greek text, the source of one *Didache* recension, is printed as an appendix.

Flavius Josephus. De bello judaico. Der jüdische Krieg. Griechisch und Deutsch, Band I: Buch I-III, ed. O. Michel und O. Bauerfeind (2nd rev. ed., Munich: Kösel-Verlag, 1962, DM 35), xxxvi and 464 pp.

Originally published in 1959 and now re-issued after revision, this edition of Josephus' *War* prints the Greek text (with critical apparatus) and the German translation on facing pages. Twenty-six introductory pages acquaint the reader with Josephus' life, the composition and sources of the *War*, and a brief survey of its texts and translations. Sixty pages of explanatory notes on the translation follow the text. The second volume is expected in 1963.

L. GOPPELT, *Die apostolische und nachapostolische Zeit, Die Kirche in ihrer Geschichte*, Band 1, Lief. A. (Göttingen: Vandenhoeck & Ruprecht, 1962, paper DM 15.80), 157 pp.

This volume is the first in a series devoted to the history of Christianity. It covers the apostolic and post-apostolic age up to the middle of the second century. A chronological-topographical chart, a short bibliography and index of NT references are included.

R. M. GRANT AND D. N. FREEDMAN, *Het Thomas-Evangelie. Vertaling en toelichting*, trans. J. Mooy, *Aula* 87 (Utrecht—Antwerp: Het Spectrum, 1962, paper 1.75 gld.), 190 pp., map.

This paperback is a translation of *The Secret Sayings of Jesus* (Garden City, N. Y.: Doubleday, 1960) [cf. *NTA* 4 (3, '60) p. 311].

W. J. GROSS, *Herod the Great* (Baltimore—Dublin: Helicon, 1962, \$5.95), 374 pp.

The author has based this popular biography mainly on Josephus' *Antiquities* and *War*. The introductory chapter gives the background (536—167 B.C.) to the 70 years of Herod's reign. A list of personages and geneological charts are included.

H. HEGERMANN, *Die Vorstellung vom Schöpfungsmittler im hellenistischen Judentum und Urchristentum*, *Texte und Untersuchungen zur Geschichte der altchristlichen Literatur* 82 (Berlin: Akademie-Verlag, 1961, paper DM 25), xix and 220 pp.

This study stresses the view of the cosmological Christus and salvation in early Hellenistic Christianity and the importance of the creation theme in the Hellenistic synagogue. These ideas are traced first through Philo and his circle; then the concept of Christ the Redeemer as mediator of creation is analyzed with reference to the hymn in Col 1. A bibliography and indexes are included.

J. A. JUNGSMANN, S.J., *La Liturgie des Premiers Siècles jusqu'à l'époque de Grégoire le Grand*, trans., *Lex Orandi* 33 (Paris: Cerf, 1962, paper 16.50 NF), 474 pp.

This work is a translation of *The Early Liturgy to the Time of Gregory*

the Great (Notre Dame, Ind.: University of Notre Dame Press, 1959) [cf. *NTA* 6 (2, '62) p. 280]. The bibliography in the footnotes has been brought up to date and adapted for French readers.

H. C. KEE AND F. W. YOUNG, *De Wereld van het Nieuwe Testament*, deel I, *De Gemeente onstaat*, trans. S. G. Oosterhoff, Bibliotheek van Boeken bij de Bijbel 24 (Baarn, Netherlands: Bosch & Keuning, 1962, paper 2.25 gld.), 216 pp., 12 photos., 4 maps.

This volume is a translation of the first part of *Understanding the New Testament* (Englewood Cliffs, N. J.: Prentice-Hall, 1957). A discussion about the Jewish community and the convictions of the first Christians precedes a survey of Christ's ministry and teaching. The final chapter describes the life of the primitive Church.

A. F. J. KLIJN, *The Acts of Thomas. Introduction—Text—Commentary*, Supplements to *NovTest* V (Leiden: Brill, 1962, 23 gld.), xii and 304 pp.

In a new commentary K views this work in its relation to Manichaeism and to the ancient Syrian church. W. Wright's translation (1871), based on the Syriac text, is used, while alternate readings appear in the commentary. The introduction discusses the various versions of the text, historical background, doctrinal aspects, and other apocryphal Acts.

Die Koptisch-Gnostische Schrift ohne Titel aus Codex II von Nag Hamadi im Koptischen Museum zu Alt-Kairo, ed. A. Böhlig and P. Labib, Deutsche Akademie der Wissenschaften zu Berlin Institut für Orientforschung N.R. 58 (Berlin: Akademie-Verlag, 1962, paper DM 42.50), 132 pp., plate.

The director of the Coptic Museum in Old Cairo and the professor of Coptic at Halle have collaborated in this edition of an untitled Coptic-Gnostic text from Codex II of the Nag Hammadi material. Following Böhlig's study of the content of the document, text and translation are printed on facing pages, with B's commentary occupying the lower part of the page. Indexes of Coptic and Greek words, as well as of biblical and early Christian passages, facilitate consultation of the text.

R. MAYER, *Zum Gespräch mit Israel. Eine theologische Auseinandersetzung*, Arbeiten zur Theologie 9 (Stuttgart: Calwer Verlag, 1962, paper DM 4.80), 46 pp.

A member of Tübingen's Institutum Judaicum follows his 1961 study, *Christianity and Judaism in the Thought of Leo Baeck*, with a general picture of the relation between the two great religions. After reviewing both Jewish and Christian efforts to determine this relation M seeks the basis for the Jewish-Christian dialogue in Sacred Scripture which reveals to us the Israel of God. A selective list of books and articles concludes the monograph.

J. E. MÉNARD, *L'Évangile de Vérité. Rétroversion Grecque et Commentaire* (Paris: Letouzey & Ané, 1962, paper), 239 pp.

This volume contains a reconstruction of the Greek text with Coptic equivalents in footnotes. A French translation, a commentary and a brief conclusion, together with a bibliography and several indexes complete the book.

H. MONTEFIORE, *Josephus and the New Testament*, Contemporary Studies in Theology 6 (London: Mowbray, 1962, paper 6 s.), 39 pp.

This fascicle contains two articles which originally appeared in *NovTest* 4 (2, '60) 139-160 and 4 (4, '60) 307-318 [cf. §§ 6-70, 6-711].

D. W. NAGEL, *Geschichte des christlichen Gottesdienstes*, Sammlung Göschen 1202/1202a (Berlin: Walter de Gruyter, 1962, paper DM 5.80), 215 pp.

The author begins with the origins of worship as taught and practiced by Christ and the apostles in the NT, and traces its history during early Christianity. The worship of the Reformation and its developments are outlined, and in the final section N sketches the development of the breviary and the ecclesiastical year.

M. P. NILSSON, *Geschichte der Griechischen Religion*, Zweiter Band, *Die hellenistische und Römische Zeit*, Handbuch der Altertumswissenschaft, 5 Abt., 2 Teil (Munich: C. H. Beck, 1961, cloth DM 62, paper 56), xx and 745 pp., 52 photos., 5 illus.

With the publication of this volume N completes the revision and re-edition of his contribution to the *Handbuch der Altertumswissenschaft* series. Accepting the usual division of the period into Hellenistic and Roman, N confines his study to Greek religion, and within this framework develops the material thematically rather than chronologically. The text is basically unaltered with these exceptions: the section on the Dionysiac mysteries has been revised, and the chapter on monotheism has been completely rewritten. Footnotes include pertinent literature published since 1950.

Les Oeuvres de Philon d'Alexandrie, Vol. 26, *De Virtutibus* ed. R. Arnaldez et al., trans. P. Delobre et al. (Paris: Cerf, 1962, paper 15 NF), 160 pp.

This edition of Philo's *De Virtutibus* includes the Greek text. An analysis of each of the virtues in relation to OT teaching is added.

ORIGÈNE, *Homélies sur S. Luc. Texte latin et fragments grecs. Introduction, traduction et notes par H. Crouzel, S.J., F. Fournier, S.J., P. Perichon, S.J.*, Sources Chrétiennes 87 (Paris: Cerf, 1962, paper 33 NF), 565 pp.

This volume contains Jerome's Latin translation and the French translation on facing pages. The extant fragments of the Greek original are also reproduced and translated. H. Crouzel contributes a chapter on Origen's Mariology and F. Fournier outlines the background of the homilies.

A. PELLETIER, S.J., *Flavius Josèphe, Adapteur de la Lettre d'Aristée. Une réaction atticisme contre la koinè*, Études et Commentaires XLV (Paris: Librairie C. Klincksieck, 1962, paper 60 NF), 360 pp.

This critical edition with commentary contains Josephus' description of how the Pentateuch was translated into Greek (LXX). It complements Fr. Pelletier's recent critical edition of the *Letter of Aristaeas*. The narrative of Josephus provides a unique opportunity for studying his methods in handling sources and also affords a precious witness to the Greek taught in the Roman schools of rhetoric at the end of the first century A. D. This comparative study concentrates on three areas: vocabulary, grammar and word order. Besides seven excursuses and three Greek indexes which facilitate consultation of the entire work, the texts of the Letter and Josephus' account (Thackeray-Mardus text of the Loeb edition) are printed synoptically.

A. PELLETIER, S.J., *Lettre d'Aristée à Philocrate. Introduction, texte critique, traduction et notes, index complet des mots grecs*, Sources Chrétiennes 89 (Paris: Cerf, 1962, paper 24 NF), 324 pp., 1 photo.

This volume is divided into three main sections. The introduction discusses the manuscript tradition; editions and translations; the author; the date, language, style and milieu in which the Letter was written; the development

of the legend of the Greek translation of the Bible. In the second part the critical text and French translation are presented, abundantly annotated. The third part includes critical notes, an extensive index of Greek words and an index of names.

C. F. PFEIFFER, *The Dead Sea Scrolls* (rev. ed.; Grand Rapids: Baker Book House, 1962, \$2.50), 119 pp., map, 8 photos.

This reprint of the 1957 edition adds a final chapter entitled "Biblical Interpretation at Qumran." In nine chapters the professor of OT at Gordon Divinity School presents the historical background of the discoveries, discusses the scrolls and the Qumran sect, and relates them to the OT and Christianity. An appendix on chronology and an index of names and subjects complete the study.

Symbole der Alten Kirche, ed. H. Lietzmann, *Kleine Texte für Vorlesungen und Übungen* 17/18 (5th ed.; Berlin: Walter de Gruyter, 1961, paper DM 3.50), 40 pp.

This work is a student's edition of the earliest accounts of baptismal creeds, the local creeds of the Western and Eastern churches, the conciliar creeds of Nicaea, Antioch, Sirmium, Constantinople, Chalcedon, and the credal formulas according to the Gelasian Sacramentary.

B. TUCKERMAN, *Planetary, Lunar, and Solar Positions 601 B.C. to A.D. 1 at Five-Day and Ten-Day Intervals*, *Memoirs of the American Philosophical Society*, Vol. 56 (Philadelphia: American Philosophical Society, 1962, \$4.00), viii and 333 pp.

These tables, giving the position of the sun, moon, Saturn, Jupiter, Mars, Venus and Mercury over a 600-year period, can be used to date fragments that contain astronomical references. Although Babylon is the reference point, the corrections needed for the dating of other Near Eastern fragments are minimal. The principles of calculation are explained in the first three chapters.

ADDITIONAL BOOKS RECEIVED

Arbeiten zur Theologie (Stuttgart: Calwer Verlag, 1962, paper DM 4.80 each).

10. M. SCHLOENBACH, *Glaube als Geschenk Gottes. Das Glaubensverständnis Luthers nach der Unterscheidung von Gnade und Gabe*, 54 pp.

11. J. ROGGE, *Zwingli und Erasmus. Die Friedensgedanken des jungen Zwingli*, 56 pp.

K. BARTH, *Evangelical Theology: An Introduction*, trans. G. Foley (New York—Chicago: Holt, Rinehart & Winston, 1963, \$4.00), xiii and 206 pp.

J. W. BRUSH, *Who's Who in Church History* (Boston: Whittemore Associates, 1962, paper \$.60), 64 pp.

Code Sacerdotal I. Genèse-Exode, Texte français, Introduction et commentaires par Jean Steinmann, *Connaître la Bible* (Bruges: Desclée de Brouwer, 1962, paper 69 Bel. fr.), 153 pp., 41 photos., 2 maps.

Cuadernos Biblicos (Buenos Aires: Ediciones Paulinas, paper).

Serie Azul.

1. A. SÁENZ, S.J., *Palabra de Dios y Culto Litúrgico* (1961), 53 pp.

2. J. PIÑA, S.J., *La Biblia es esto* (1961), 63 pp.

4. A. SÁENZ, S. J., *El Templo, presencia de Dios* (1962), 93 pp.

Serie Nigra.

1. G. PIGA, S.J., *El Mesianismo* (1962), 94 pp.
2. J. PIÑA, S.J., *Dios es Amor. El Amor de Dios en el Antiguo Testamento* (1960), 53 pp.
4. J. SÁNCHEZ GUERRA, S. J., *Origen y destino del hombre según la Biblia* (2nd ed.; 1960), 75 pp.

J. DANIÉLOU, *The Advent of Salvation. A Comparative Study of non-Christian Religions and Christianity*, trans. R. Sheed, Deus Books (New York: Paulist Press, 1962, paper \$.95), 192 pp.

Doctrinal Pamphlet Series (New York: Paulist Press, 1962, paper \$.15 each).

B. M. AHERN, C.P., *Life in Christ*, 24 pp.

F. L. MORIARTY, S.J., *The Hope of Israel*, 31 pp.

T. L. SHERIDAN, S.J., *The Church in the New Testament*, 32 pp.

G. H. FROST, *The Reason Why* (New York: Philosophical Library, 1962, \$3.00), vii and 41 pp., 7 illus.

C. JOURNET, *The Meaning of Grace*, trans. A. V. Littledale, Deus Books (New York: Paulist Press, 1962, paper \$.95), 158 pp.

J. Z. LEVIN, *Teudath Hishtalmuth Haenushiuth* (Jerusalem—Tel-Aviv, 1962), 574 pp.

J. MCSORLEY, C.S.P., *Meditations for Everyman*, Vol. I, *Advent to Pentecost*, Deus Books (New York: Paulist Press, 1962, paper \$.95), 207 pp.

P. R. NEWELL, *Daniel. The Man Greatly Beloved and His Prophecies* (Chicago: Moody Press, 1962, \$3.00), 199 pp.

O. OTTIERI, *The Men at the Gate*, trans. I. M. Rawson (Boston: Houghton Mifflin, 1962, \$4.00), ix and 244 pp.

D. H. PENTECOST, *My Pursuit of Peace. "Seek peace and pursue it" Psalm 34:14* (Chicago: Moody Press, 1962, \$3.50), 253 pp.

J.-C. SALÉMI, S. O. S. *Le signe de la Bête*, *Connaissances Intérieures V*, "Investigations" 29 (Paris: La Colombe, 1962, paper 14.50 NF), 345 pp.

W. H. SHELDON, *Rational Religion: The Philosophy of Christian Love* (New York: Philosophical Library, 1962, \$4.75), 138 pp.

S. A. WESTON, *Jesus' Teachings for Young People* (rev. ed.; Boston: Whittemore Associates, 1962, paper \$.75), 93 pp.

D. H. WILLIAMS, *Faith Beyond Humanism* (New York: Philosophical Library, 1963, \$5.00), xvi and 223 pp.

E. WOOD, *Zen Dictionary* (New York: Philosophical Library, 1962, \$4.75), 165 pp.

Festschriften Offprints

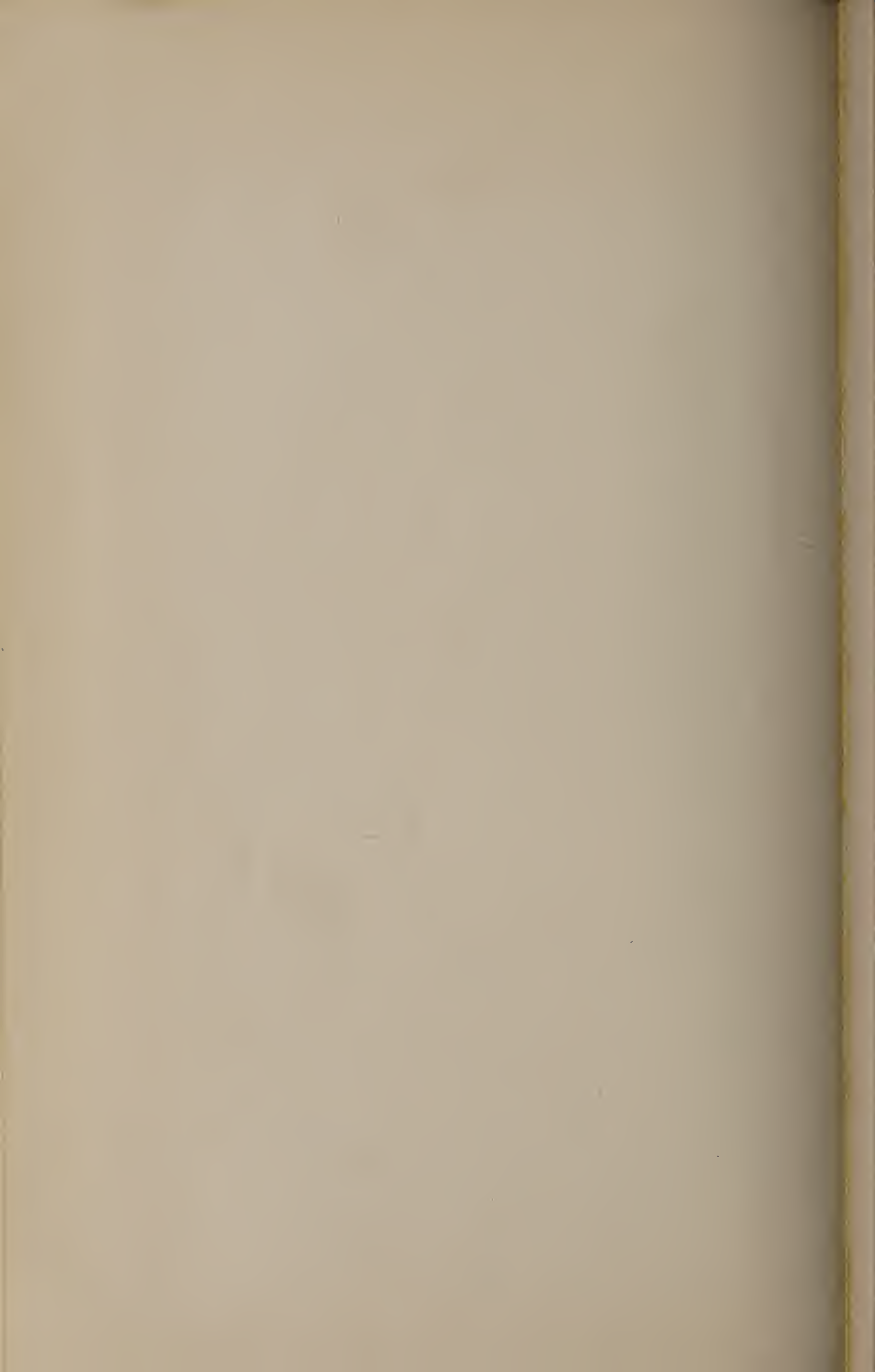
(*NTA* does not abstract articles which appear in *Festschriften*. Henceforth, offprints of such articles will be listed as received. Offprints of periodical articles which are sent us are not listed but are gratefully appreciated, since they facilitate the work of the abstractors.)

H. SCHÜRMANN, "Das Testament des Paulus für die Kirche," *Unio Christianorum*. Festschrift für Erzbischof Lorenz Jaeger (Paderborn: Verlag Bonifacius-Druckerie, paper), pp. 107-146.

LIST OF ABSTRACTORS

Where no city is mentioned abstractors are from Weston College. Fourvière (France), Heythrop (England), Innsbruck (Austria), Los Gatos (Calif.), Louvain (Belgium), Maastricht (Holland), Montreal, West Baden (Ind.), and Weston designate theological seminaries of the Society of Jesus in those cities.

Ahsmann (PLA) Prof. NT, Maastricht; *Babcock* (GVB) Fourvière; *Batdorf* (IWB) Prof. NT Literature, United Theological Seminary, Dayton, Ohio; *Bligh* (JFBI) Prof. NT, Heythrop; *Boyle* (JLB) Rome; *Boyle* (PJB) West Baden; *Braunreuther* (RJB); *Cahill* (PJC) Prof. Fundamental Theology, West Baden; *Cavanagh* (EJC); *Cobb* (JHC) Dept. of English and Speech, University of Kentucky; *Collins* (JJC) Prof. NT and Biblical Greek; *Cyr* (LC) Montreal; *Daly* (RJD); *D'Aragon* (GD'A) Montreal; *DeAngelis* (AMDeA); *de la Potterie* (IdIP) Prof. SS, Louvain; *DePaoli* (DAD) Los Gatos; *Dillon* (RiJD) Rome; *Ellis* (EEE) Visiting Prof. NT, New Brunswick Theological Seminary, New Brunswick, N. J.; *Fahey* (MAF); *Gaston* (LG) Minister, First Presbyterian Church, Hamburg, N.J.; *Gilpatric* (CEG) Los Gatos; *Harrington* (DJH); *Hezel* (HJH); *Hobbs* (ECH) Prof. Theology and Hermeneutics of the NT, Church Divinity School of the Pacific, Berkeley, Calif.; *Hurd* (JCH) Assoc. Prof. NT, Episcopal Theological Seminary, Austin, Texas; *Kilmartin* (EJK) Prof. Dogmatic Theology; *Ladd* (GEL) Prof. NT, Fuller Theological Seminary, Pasadena, Calif.; *Lawlor* (FXL) Prof. Fundamental Theology; *Linss* (WCL) Prof. NT, Central Lutheran Theological Seminary, Fremont, Neb.; *MacRae* (GWM) Cambridge, England; *Mallia* (PM) West Baden; *Mally* (EJM) Rome; *Mathews* (TFM); *McEvenue* (SMcE) Rome; *Moriarty* (FLM) Prof. OT and Hebrew; *Morrissy* (JDM); *O'Connell* (KO'C); *O'Rourke* (JO'R) Prof. NT, Overbrook, Philadelphia; *Pelland* (GP) Montreal; *Plocke* (DJP); *Richard* (RLR) Prof. Dogmatic Theology; *Saydon, Msgr.* (PPS) Prof. SS, Greek and Hebrew, Royal University, Malta; *Scheef* (RLS) Prof. NT, Eden Theological Seminary, Webster Groves, Mo.; *Sint* (JAS) Prof. Introduction to SS, Innsbruck; *Sneed* (RJS) Prof. SS, St. Gregory's Abbey, Shawnee, Oklahoma; *Stanley* (DMS) Assoc. Prof. NT Theology, State University of Iowa; *Strickland* (GGS); *Taft* (RFT); *Ward* (RBW) Teaching Fellow in NT Studies, Harvard Divinity School; *Ziemke* (DCZ) Asst. Prof. Religion, University of North Dakota.



CREAGH RESEARCH LIBRARY
ST. JOHN'S SEMINARY
BRIGHTON, MASS.

CREAGH RESEARCH LIBRARY
ST. JOHN'S SEMINARY
BRIGHTON, MASS..

WELLS BINDERY INC.
WALTHAM, MASS.
FEB. 1969

ST. JOHN'S SEMINARY



3 8151 001 12542 3

